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ECCLESIOLOGY

EDITORIAL

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OF COMMUNION

- Joseph Kallarangatt

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An Indian Journal of Eastern Churches for Creative
Theological Thinking

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Editorial

Count down has already commenced for the long awaited third millennium. Planning is going on in full swing in the Church for a historic beginning of the new millennium with a new vision. Renewal programmes are being shaped in detail at various levels in view of the solemn beginning of the new millennium of the Christian era. This new enthusiasm has to be necessarily linked with the new scene and vision set by the Second Vatican Council.

Vatican II has been generally hailed as the new Pentecost in the Catholic Church and it has really set the scene for a genuine renewal. 25 years have already elapsed after the solemn conclusion of Vatican II. It did open the doors and windows of the Catholic Church and in an atmosphere of fresh air and light, has rediscovered many treasures enshrined in the venerable traditions of the early Church. This rediscovery of the nature of the Church as a Communion of Churches is generally considered a remarkable achievement of the Council.

The path of renewal opened by Vatican II necessarily leads us to the early sources of the Church. The liturgical, spiritual, Patristic, disciplinary and theological sources of the early Church have opened up a new horizon for the Catholic Church. It is no more a monarchical organization with a highly centralized monolithic pattern. Universality, catholicity and unity are far from uniformity. Uniformity is external, stagnant, superficial and shallow while unity and Catholicity are profound, dynamic and organic.

In this perspective the Oriental Churches have a unique role to play in the process of renewal by returning to the sources. Vatican II has elucidated this particular nature and mission of the Oriental Churches stating that these Churches

“are distinguished by their venerable antiquity and bright with that tradition which was handed down from the apostles through the Fathers and which forms part of the divinely revealed and undivided heritage of the Universal Church” (O E, 1).

The Council expresses

“its concern for the Eastern Churches which bear living witness to this tradition” (Ibidem).

It emphatically states that

“it is the mind of the Catholic Church that each individual Church or rite retain its traditions whole and entire” (O E, 2).

Lumen Gentium (No. 23) and *Unitatis Redintegratio* (Nos 14-17) have also categorically acknowledged this basic ecclesial reality.

No student of the history of the Church can cast shade on the clarity of the vision and teaching of Vatican II. If so, what are the obstacles which stand in the way of the implementation of the teaching and directives of the Council for the Orientals? The constitution of the Church in the Modern World has already pointed out the dichotomy between the teaching and the reality. Those responsible for the implementation of the documents of Vatican II are also not immune from this dangerous symptom in the Church of the modern world.

Those who have taken seriously the teaching of Vatican II and are earnest in its implementation are being shocked and obstructed by those who dilute the Eastern traditions and official teaching and directives with exceptions and extensive options. Such a policy from the part of the leadership upsets the renewal programme set by the Council. Consequently, the official teaching and directive become almost empty devoid of their real message and purpose. The present tragic situation of the Syro-Malabar Liturgy provides us with evidences of this fact.

Another major problem for the meaningful existence of the Catholic Oriental Churches is the type of leadership of these Churches. In several cases, their clerics and religious are being trained according to the Western ecclesiastical pattern. These religious and priests are "Orientals" for names' sake. The leadership is also chosen from among them. In such a situation it is quite obvious that the Oriental Catholic Churches continue to be a kind of *hybrid which is neither eastern nor western!* The leadership is too much conscious of their 'rights' and their pastoral leadership is reduced to "jurisdiction"!

From the results it seems that in several cases the worthiness of the pastors happens to be secondary in the juridical formalities of the process of their selection and appointment. Consequently, the Catholic Oriental Churches are even now in several cases being alienated from their own ecclesial heritage. This state of affairs destroys the ecclesial identity of the Eastern Catholic Churches which have already become obstacles to authentic ecumenical relations with their separated Eastern Churches. In several cases, there is a gap between the official teaching of the Catholic Church on the Orientals for preserving and fostering their venerable traditions and the alienated leadership which either destroys or dilutes the authentic ecclesial heritage of the Eastern Churches.

It is in this context that *Christian Orient* becomes increasingly conscious of its commitment to the cause of true catholicity of the Church and to its mission to preserve, protect and promote the venerable heritage of the Eastern Catholic Churches enshrined in their genuine traditions.

In this issue of *Christian Orient* the first article by Joseph Kallarangatt presents a comparative study of the concept of the Communion of Churches between the Western and Eastern point of view. It is followed by the study of Mathew Anikuzhikattil on the unique tradition of the Thomas Christians (Mar Thoma Nazranikal) in their practice of the Sacrament of Reconciliation. John Madey brings home to us the "Liturgy; Piety and devotions of the Ukrainian Church. Sebastian Vadakel arrests our attention to the Indian situation of the Oriental Catholic Churches which are expected to grow into full hierarchical structures.

These studies invite our attention to the authentic traditions and legitimate identity of the Eastern Churches which are struggling to remain faithful to the teachings of Vatican II and face obstacles from within and without. The enthusiasm for the third millennium should not and cannot ignore this reality.

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Xavier Koodapuzha
Section Editor

The Trinitarian Foundation of an Ecclesiology of Communion

Introduction

The twentieth century may rightly be called the century of the Church. At present catholic ecclesiology is encountering serious problems such as: dechristianization of Europe and America, radical trends in inculturation, emergence of basic Christian communities, liberation theology, divergent ecumenical trends and ecclesial indifferentism. These divergent theological trends have led to a substantial shift of outlook in all christian denominations and particularly in the Roman Catholic Church. We consider the goal of this study, the attempt to determine the proper relation between the Trinity and the Church is of capital importance. It is fundamental and constitutive towards comprehending and solving the various ecclesiological problems. Among the easterners there is an explicit attempt to return to the ancient heritage of the one, holy, catholic and apostolic Church to the degree they have deviated from it. In the present

century, theologians have begun to reconsider the interlocking relation between the Trinity and ecclesiology and also the constitutive role of the Holy Spirit in an authentic theology of the Church. A sound trinitarian theology and an authentic pneumatology are the theological and ideological foundation of formulating an ecclesiology of communion. Therefore, these are constitutive categories in ecclesiology. Pneumatology should stand as the hermeneutic principle for a real ecclesial endeavour. Pneumatology is a wider, richer, more fundamental and comprehensive category than ecclesiology. Ecclesiology is only a function of a proper pneumatology. We have to situate ecclesiology within the framework of a proper trinitarian theology and pneumatology.¹ The Second Vatican Council has set aside the image of the Church as a highly sophisticated and a predominantly juridical entity. Instead of a merely universalistic and centralized ecclesiology, the council inserted into ecclesiology proper ecclesial notions

1. N. A. Nissiotis, "The Importance of the Doctrine of the Trinity for Church Life and Theology", in A. J. Philippou (ed.), *The Orthodox Ethos* (Oxford: 1964), 32-70; "Pneumatologie orthodoxe", in F. J. Leenhard, *Le Saint Esprit* (Geneva: 1963), 85-107; "Spirit Church and Ministry", *TT* 4 (1962), 484-500; "La pneumatologie ecclésiologique au service de l'unité de l'Eglise", *Istina* 12 (1967), 323-340; "Pneumatological Christology as a Presupposition of Ecclesiology", *Oecumenica* 2 (1967), 235-253; "The Pneumatological Aspect of the Catholicity of the Church", in R. Groscurth, (ed.), *What Unity Implies* (Geneva: 1969), 9-33.

such as people of God, Body of Christ, collegiality, communion, conciliarity, sacrament, gifts, charisms, ministry etc... Thus the monarchical ecclesiology gave way to the theology of local Churches. This marks the latest development in the history of ecclesiology. This emergence of the theology of the local Church in contemporary ecclesiology is mainly due to the renewed interests in trinitarian, pneumatological, biblical, patristic, liturgical and historical studies. With the motto of *ressourcement* (going back to the sources) many theologians and Church historians have worked towards constructing the authentic nature of the one, holy catholic and apostolic Church. "A host of biblical, historical, and liturgical studies showed how central to the ecclesiology of the first millennium of Christianity had been the idea of the Church as a sacramental and spiritual reality *a communio sanctorum* realized in a *communio ecclesiarum*."²

The 19th century saw a breakup of traditional Christendom. The then existed European situation had forced the Catholic Church to reconsider its role in the present world. Ecclesiology in the 19th century was characterized by two main theological trends.³ The first of these is the one which justifies

a *societas perfecta*. The greatest proponents of this view were the ultramontanes who always maintained an exaltation of the papal authority and the Roman liturgical and disciplinary tradition.⁴ The local Churches and their bishops were considered to derive their authority from the pope. For the ultramontanists Rome was not only the centre but the source of the local Churches.⁵ With the first Vatican this trend came to its culmination.

On the other side, Möhler⁶ gave a great impetus to ecclesiology viewing the Church as a communion in the Holy Spirit. His *Einheit* clearly explicates this ancient concept of the Church with a solid patristic foundation. He has succeeded in expounding the relation between pneumatology and ecclesiology. But in his *Symbolik* he never emphasized this aspect. J. Peronne, M. J. Scheeben and H. Newman were others who have pointed out this dynamic aspect of the Church.

In the 20th century on account of the principle of *ressourcement* radical changes have taken place in catholic ecclesiology. In France the major proponents of the principle of *ressourcement* were Yves Congar, M. J. Chenu, H. de Lubac and Danielou. In the German speaking region it

2. Joseph A. Komonchak, "Ministry and the Local Church", Catholic Theological Society of America Proceedings (hereafter CTSAP) 36 (1981), 63.
3. E. J. Gratsch, *Where Peter is: A Survey of Ecclesiology* (New York: 1974), 161ff; Komonchak, "Ministry and the Local Church", 62 ff; Wayne L. Fehr, "History of Theology", in Komonchak (ed.), *The New Dictionary of Theology* (Dublin: 1987), 1033 ff.
4. Komonchak, "Ministry and the Local Church", 62.
5. E. Lanne, "The Local Church and its Catholicity", *One in Christ* (hereafter OC) 6 (1970), 288-9.
6. The two excellent works of J. A. Möhler are: *Die Einheit in der Kirche: das Prinzip des Katholizismus* (Mainz: 1825); *Symbolik: oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten nach ihren öffentlichen Bekenntnisschriften* (Mainz: 1843).

goes without saying that K. Rahner has been the most influential figure. He developed a theological anthropology on the basis of modern existentialism and has re-interpreted dogmatic theology in a profound way. In the Netherlands E. Schillebeeckx has shed new light in the field of sacramental theology and ministry. The Swiss protestant theologian K. Barth through his monumental *Church Dogmatics* gave momentum to ecclesiology and pneumatology.⁷

The watershed event for recent catholic theology was the second Vatican Council... The absolute hegemony of neo-scholasticism was broken and there was a new openness in the Catholic Church for a variety of theological approaches... First of all, there is no longer one normative catholic theology but rather a pluralism of theological methods.

Secondly, the problem of history has become acute, in a way that can no longer be avoided... Thirdly, theology is becoming increasingly ecumenical, trying to take into account the varied experiences and intellectual traditions of all the branches of Christianity... Finally, many theologians have a new concern to let their thought be relevant to the struggle for justice and peace (political theology, liberation theology).⁸

Among the Orthodox, the greatest theologians of the 19th century were from the Russian Orthodox Church. A. Komiakov's *L'Eglise latine et le protestantisme au point de vue de l'Eglise d'Orient* (Paris: 1872), is a substantial work. G. Florovsky, V. Solovyov, and S. Bulgakov were outstanding theologians and ecclesiologists. Among the modern Greek

7. Fehr, "History of Theology", 1033. Among the Westerners, the attempt to find out the relation between pneumatology and ecclesiology naturally led them to an appreciation of the Orthodox Church. Among them the most important figures are: H. Mühlen, *Der Heilige Geist als Person Beitrag zur Frage nach dem Heiligen eigentförmlichen Funktion in der Trinität bei der Inkarnation und der Identität des heiligen Geistes in Christus und den Christen* (Paderborn: 1967); Kasper, *Jesus Christus* (Mainz: 1975); E. P. Siman, *L'expérience de l'Esprit par l'Eglise d'après la tradition Syrienne d'Antioche* (Paris: 1971); L. Boff, *Die Kirche als Sakrament im Horizont der Welterfahrung* (Paderborn: 1965); Bouyer, *The Church of God* (Chicago: 1982); Leenhardt, *Saint Esprit* (Geneve: 1969); W. de Vries, "Die getrennten Kirchen des Ostens" in K. Algrmissen, *Konfessionskunde* (Paderborn: 1965); Dupuis, *Jesus Christ and his Spirit* (Bangalore: 1977); E. Kilmartin, *Toward Reunion: The Orthodox and Roman Catholic Churches* (New York: 1979); Komonchak, "The Church Universal as the Communion of Churches", in G. Alberigo (ed.) *Where Does the Church Stand?* 30-36; J. Madey' *Ecumenism, Ecumenical Movement and Eastern Churches* (Kottayam: 1987); J. Tillard, "The One Church, One God: the Church Broken in Pieces", *OC* 17 (1981), 2-13; *Eglise d'Eglises: l'ecclesiologie de communion* (Paris: 1987); M. Fahey, "Ecclesial Community as a Communion", *The Jurist* 36 (1976), 4-23; "Son and the Spirit: Divergent Theologies Between Constantinople and the West" in H. Küng (ed.), *Conflicts About the Holy Spirit* (London: 1976), 15-22; "Ecclesiae Sorores ac Fratres: Sibling Communion in the Pre-Nicene Christian Era", *CTSAP* 36 (1981), 15-38. Among the Westerners the most carefully researched studies on the differences in theology between East and West is that of Congar. Fehr "History of Theology", 1034.

Orthodox theologians, those who have given lasting contributions in the field of trinitarian theology, pneumatology and ecclesiology are J. Zizioulas and N. Nissiotis.

The natural result of this priority given to the trinitarian theology and pneumatology is the emergence of an ecclesiology of communion. In the 20th century French and German scholars have made thorough studies on the theology of the ancient Church. The classical work of Werner Elert (German Lutheran) *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens* (Berlin: 1954) stands as the foundation of the theology of communion. Congar's *L'épiscopat et l'Eglise universelle* brings out the deeper dimensions of the communion ecclesiology. Ecumenism, especially the rapprochement with the Orthodox is situated in this notion of communion. Jerome Hamer's *The Church is a communion* and W. Beinert's *Um das dritte Kirchenattribut* are solid foundations in this field. In 1976 the Canon Law Society of America sponsored as one of its permanent seminars the theological

investigation of the concept of communion.⁹ The International Symposium conducted in Rome¹⁰, the studies directed by G. Alberigo¹¹ and the studies organized by Pro Oriente are of lasting influence in the field of communion ecclesiology.¹²

In the previous pages we have presented a brief sketch of the development of the notion of communion. The theological thinking centred on Trinity, pneumatology and local Church is capable of effecting a radical change in the theology of the Church. The Copernican, Darwinian and Freudian theories have created a radical re-centering and re-thinking in the scientific and intellectual world. More or less in a similar way in theology there is a renewed vision created by an authentic understanding of the Trinity, pneumatology and local Church. Instead of a merely universalistic ecclesiology this renewed vision creates a theology of the Church which is personalistic, communal, dynamic, dialogic and pluralistic.¹³ It also shows that the universal Church is a communion of local, individual and sister Churches. As a matter of fact we are encountering a transition of

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9. Cf. The Jurist 36 (1976). The whole issue is dedicated to the different aspects of communion and it is edited by J. Provost.
 10. J. Ercole et A. M. Sticker (eds), *Communione Interecclesiale: Collegialità Primato Ecumenismo*, (Roma: 1972).
 11. G. Alberigo, *Les Eglises après Vatican II: dynamisme et prospective: actes du colloque international de Bolongne* (Bologna: 1980).
 12. 1) Non-Official Ecumenical Consultation Between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, Sept. 7-12 *Pro Oriente* Dec. 1972; 2) Second Ecumenical Consultation Between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, Sept 3-9, 1973; *Pro Oriente* Dec. 1974; 3) Third Ecumenical Consultation Between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, August 30-Sept. 5, 1976; *Pro Oriente* 1976. 4) Fourth Ecumenical consultation Between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, Sept. 11-17, 1978; *Pro Oriente* Dec. 1978. For a detailed account of a historical narration of the communion ecclesiology Cf. Fahey, "Ecclesiae Sorores ac Fratres...", 15-38.
 13. A Dulles, "Catholic Ecclesiology Since Vatican II", *Concilium* (1986), 11.

an ecclesiology from administrative centralization, and clerical domination to that of people of God, Body of Christ and temple of God.¹⁴

A. The Trinitarian Foundation of the Church

Here our main concern is to explicitate the interlocking relation between the Trinity and the Church. Therefore we are not directly concerned with the divine life in itself, but rather with the application of the Trinity to the structure of the Church. The Church of God is one. The perfect model of unity is found in the Trinity. It is this unity which is reflected in the Church.

The oneness of the Church is a communication and extension of the oneness of God Himself. The life which is the bosom of the Father is not only communicated with in the Godhead itself, thus constituting the divine *societas* of the three persons of the Blessed Trinity; It is further communicated to creatures by grace, to angels first and then to men. The Church is the extension of the divine communion to a multitude of creatures by imparting them the life and participation in the purpose of God. The Church is not merely a society

... but the divine *societas* itself.¹⁵ Thus the unity of the holy and undivided Trinity which is the perfect unity in plurality is the model and principle of the unity of the Church.¹⁶ Therefore, it is not theologically correct to see the Church as a reality something outside the trinitarian mystery. It is actually within the mystery of the Trinity.¹⁷ It is the manifestation of the communion of the Holy Three persons¹⁸. Therefore it is true to say that the Church is the work of the triune God in the sense that it was created by the Trinity, by God the Father, through the Son in the Holy Spirit; The Church also reflects and participates in the tripersonal life of God.¹⁹

For the development of the theology of the Church as a communion of Churches a trinitarian vision of God is absolutely necessary. "That a unity of faith be truly safeguarded there is need of an ecclesiology of communion. This implies at its very root a trinitarian vision of God and of the Church."²⁰ The triune God reveals that the Christian God is not hidden, static and unapproachable. God is revealing, dynamic and approachable. According to the eastern tradition a purely monistic, theistic and speculative abstractions of God have no place in a sound trinitarian theology. Trinity is God in relation

14 Congar, *Dialogue between Christians*, (London; 1966), 50-51

15 Congar *Divided Christendom* (London: 1939), 48.

16 *Divided Christendom*, 58.

17. Congar, "The Idea of the Church in St Thomas", *The Thomist* 1(1939), 358.

18. Congar, *L' Eglise une, sainte, catholique et apostolique* in J. Feiner et al (eds) *Mysterium Salutis* Vol. 15 (Paris: 1970), 161.

19. M. Schmaus, *Dogma 4: The Church its Origin and Structure* (London: 1972), 19.

20. Conger, "Christianity as Faith and Culture", *East Asian Pastoral Review* (Hereafter ETSAP) 17-18 (1980-1), 31.

to man and other creatures.²¹ Very often our concept of God is static and theoretical. This is a theological ontologism of theistic philosophies. It is true that God is one but it does not mean at all that He is alone. Ontologically God is a relationship. This ontology of God signifies a calling to all of us to enter into relationship with Him.²²

"God is love means Trinity, who creates the cosmos and man "ex nihilo", but at the same time out of the fullness of the binding power of this three persons the one Holy Trinity means and affirms the union (enosis) of the three persons in one and the experience of communion (koinonia) of God's grace with redeemed man".²³

We are not going to renew the Church unless our idea of God is renewed. Our idea of God is more fundamental and basic to that of the Church. Therefore, it is not our idea of the Church which must be changed at its source; it is our idea of God as the living God and in the light of this our idea of Faith. This living and dynamic vision of God is the trinitarian one. "The church is no longer defined in terms of its priesthood ... It does, however, mean that the Church can be and is being de-clericalized. It commits us in principle to a fully trinitarian view in

contrast to the pre-trinitarian monotheism".²⁴ An ecclesiological awareness of the previous centuries makes it clear that the pre-trinitarian monotheism, christomonism, pneumatomonism etc. have lead to a universalistic and Institutional ecclesiology. This theology of the Church is naturally cut off from the real life and faith of the people. But a proper trinitarian theology shows that the one God is not a God of theistic, pre-trinitarian faith. He is the God who is substantially one in three persons. He is the God who is three persons in the substantial unity and the oneness of the same nature.²⁵ This trinitarian view is the cause of the Church both of its institutional and communal aspects.²⁶

In the Trinity what unites the three persons is their communion in nature and inseparability. "The distinguishing characteristics of the Father is non-birth, that of the Son is birth in eternity..., and that of the Holy Spirit is the fact of proceeding eternally from the Father, being sent in time by the Son".²⁷ The individual characteristics of each of the three persons do not separate them but rather constitute their deep belonging together. In the Trinity the union is neither static, nor functional; it is hypostatic. In this union each of the persons retains his unique characteristics without fusion or confusion.²⁸

21. Nissiotis, "The Importance of the Doctrine ...", 34.

22. Nissiotis "Spirit, Church and Ministry", Theology-today (hereafter TT) 4 (1962), 486.

23. Nissiotis, "Interpreting Orthodoxy", Ecumenical Review (hereafter ER) 14 (1961), 7.

24. Congar, *I Believe in the Holy Spirit* Vol. II (London: 1983), 208.

25. Congar "The Need for Pluralism in the Church", Doctrine and Life (hereafter DL) 24 (1974), 352-3.

26. Congar, *This Church that I Love* (New Jersey: 1969), 9.

27. Nissiotis, "The Importance of the Doctrine...", 41-42.

28. Nissiotis, "The Unity of Grace", in Robert Mackie and Charles West, (eds) *The Sufficiency of God* (London: 1963), 90-1.

B. The Church is a Community of Persons Bearing the Trinitarian Image

The most essential reality for a theology of the church is to develop a *theology* of communion and an anthropology the model of which is the mystery of God Himself, God the Trinity.²⁹ The triune God implies a communal, corporate encounter which bears the marks of personal existence. It is the Holy Spirit who establishes communion among the three *hypostases*. It is the same Spirit who establishes communion among the people in the Church.

The idea of hypostatic union excludes any kind of monism centres on one of the persons (whether patromonism or christomonism). It does not allow within the Trinity any kind of ontological analogy borrowed from philosophical systems. Within the Trinity there is a sort of ontological communication, incomprehensible to men, which results from the divine consubstantiality of the three persons. 'I am that I am', but the Holy Spirit reveals and communicates to us the characteristics of the divine hypostases. The hypostatic union between the three is revealed by Christ and is experienced in us as a loving communion within the triune God through the Holy Spirit. A profound sense of the hypostatic union is experienced in the Church through the Holy Spirit.³⁰

The Church is a community of persons who maintain their specific individuality and characteristics. In the Trinity the three persons are in communion. The Church imitates on its level this communion. The Church is a multitude of persons who live the same life. But

this unity is never uniformity. It is not even a quantitative identity; it includes ample diversity. "To accept a trinitarian model for the Church means to accept and justify its nature as a community of persons; to accept and justify a diversity of situations and the necessity for communication and exchange".³¹ God is communion in unity, unity in plurality and the Church is the expression of the same.³² A difference is that our union with God is not ontological, only vital and dynamic.

In Christ one human nature is united to God in person of the Divine Word in persona, to form a divine-human being, ontologically and substantially one. In the Church the various human beings called to this grace are united to the Blessed Trinity in a vital non-personal union, to form a divine-human entity, mystically one, not a union of two natures in one person but the communion of many persons in the same divine life.³³

When we prepare the basis of an authentic ecclesiology, it is very essential to distinguish clearly the work of the three Persons on the basis of the "how" of the realization of the divine economy in time, and at the same time it is absolutely necessary to keep a unity between the Three as One invisible God who acts in history. The works of the Persons of the Trinity should not be radically separated. We make the distinctions just to clarify the aspects of love and communion between the Persons. "It is out of love that a personal God can be in communion with Himself and with all men through the personal charismatic distinction of each one acting as a person; but I think in order to contribute through

29. Congar, "Conclusions", in B. Botte (ed) *Le Concile et les conciles* (Paris: 1960), 305.

30. Nissiotis, "The Importance of the Doctrine...", 43.

31. Congar, "Pneumatology Today", *American Ecclesiastical Review* 167 (1973), 446

32. Congar, *Tradition and Traditions* (London: 1966), 374.

33. Congar, *Divided Christendom* (London: 1939), 58.

these personal characteristics... to the maintenance of the Oneness".³⁴

In this sense Christians claim that God is one and personal. He is what He is, but He is "in relationship". He acts in accordance with His sovereign will, but He acts in time through a relationship (Christology) and establishes out of it a communion (Pneumatology). Therefore the biblical revelation cannot be schematized in three separate chapters which are not linked. Theology has to examine the three together and at the same time try to preserve a clear distinction as far as the "how" of the personal revelation of God is concerned.³⁵

In the trinitarian approach the West presupposes God's unity. The East on the other hand begins with the living experience of the three persons and moves to affirm their divinity and unity. The Easterners see God primarily as three *hypostases* and they move to the unity of God (*homo-ousios*). In the West, in the absolute one God they distinguish the Father, Son and the Spirit. Here the oneness of the nature is primary and the difference in persons is secondary. While the Easterners arrive at the unity of God from the distinction of persons, the Westerners from the unity of God reach the distinction of persons. For the Easterners the unity of God is the conclusion, while for the Westerners it is the starting point³⁶. This is supposed to have steady consequences in the ecclesiology of both the East and West. The Easterners give priority to the local

church and for them the universal Church is the communion of these local churches. In the West, the emphasis is generally on the universal character of the Church. Thus, in general both East and West have two different ecclesiological awareness. But at present there is in the West a number of ecclesiologists who have gone into the deeper dimensions of eastern trinitarian theology and pneumatology. As a result, the Westerners also began to see the church as an organic communion of different churches. Consequently, collegiality and conciliarity were recognized as foundational ecclesiological principles.

The Council also re-opened the chapter on the conciliar or synodal life of the Church. It did not deal with it as a simple datum, but rewrote it, including many new developments in ecclesiology. This represents a real synthesis incorporating a spiritual and not simply a juridical principle of unity and a diversity that has fundamentally to do with persons and ethnic realities. It also represents a movement away from an ecclesiology concerned simply with the universal Church and the expansion of one Church—the Church of Rome—throughout the world and forgetful of the reality of the local Churches; in other words an ecclesiology oriented towards a uniform universality which is pragmatically subdivided into dioceses. The principle of collegiality is based on a recognition of the reality of local Churches.³⁷

34. Nissiotis, "Pneumatological Christology"... 238.

35. Nissiotis, "Pneumatological Christology..." 238.

36. A. Boniface, "The Filioque question", *Diakonia* 15 (1980), 78.

37. Congar "Moving Towards a Pilgrim Church" in A. Staepool (ed), *Vatican II Those who were There* (London: 1986), 141-2.

C. The Relation between the local church and the universal church

The local and universal Church are inside to one another. An authentic trinitarian perspective shows that the local Church is not a mere canonical or geographical extension of a mother Church. It is the true representation and manifestation of the one Church of God. The local and the universal are the two poles of the same Church.³⁸ The local Church is wholly the Church but it is not the whole Church.³⁹ Christianity can only be universal by presenting itself in the form of specific Churches.⁴⁰

The union of the local Church with the universal Church is similar to the union of the individual with the Church in that

it does not strip him of his personal traits and individuality. Just as a believer who has received baptism and confirmation and has partaken of the Body and Blood of the Lord and has grown in grace would lose life in Christ if he were separated from the mystical Body of Christ. Similarly the local Church which has been endowed with graces and gifts and its proper autonomy would lose the divine grace if it were no longer united with the universal Church. The local Church is a smaller version of the universal Church and the universal Church is a larger version of the local Church. They are completely identical in essence but different in size.⁴¹

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38. E. Schick, "Importance of the Local Church", in Congar et al (eds) *Council Speeches* (London: 1964) 37 ff.
 39. J. J. Von Allen, "L'Eglise locale parmi les autres Eglise locale" *Irenikon* 43 (1970), 512.
 40. C. Duquoc, *The Provisional Churches* (London: 1986), 4.
 41. S. Z. Iwas, "Necessity and Signs of 'communio' Between the Local Churches", in Third Ecumenical Consultation Between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church", *Pro Oriente* (Vienna: 1976), 61-62. For a detailed explanation of the relation between the local and universal Church, Cf. E. Hill, "Collegiality", in *The New Dictionary of Theology*, 201 ff. As he says; "With this priority given to the local Church the universal Catholic Church does not disappear. As a mystery it is realized in every local community; as institutionally organized it becomes a communion of communities, presided over in charity by the local Church of Rome and its bishop, the servant of the servants of God. What does have to disappear is the Latin Church with its rather constricted cultural inheritance and its ingrained passion for uniformity. The something better will be the wonderful variety of regional Churches spontaneously developing their own local genius in diverse customs and liturgies contributing to the full catholicity of the one, holy, Catholic and apostolic Church without detriment to its unity. Again J. Madey remarks: "The local Church is not only an administration unit or a filial Church of a great Church, of a patriarchate or metropolitanate, but she possesses the whole *pleroma* of the Church. In spite of their plurality, their variety, these local Churches are forming but one Church. The Same Eucharist, the same episcopal leadership are their marks...The local Church is not a 'part' of the universal Church. She represents the

Vatican II has seen the Church as a people made one in the unity of the Father, Son and the Holy Spirit. "Many of its documents begin by assigning the Church to its place in God's plan in the economy of salvation, itself flowing from the intratrinitarian life of God"⁴². In the Conciliar documents the Church is pictured as the result of the trinitarian procession. This idea recurs nine times in the conciliar documents (LG 4; 28; 51; DV 2; SC 6; PO 6; OT 8; AG 7; UR 15). We maintain that while the first Vatican was not explicitly trinitarian, the second Vatican is based on a trinitarian view of the economy of creation and grace. When we say that the universal Church is a communion of local, particular, individual and sister Churches we base ourselves on this trinitarian foundation which itself is the foundation of the conciliar ecclesiology. In the conciliar documents we see certain confusions regarding the usage of certain ecclesiological concepts such as local Church, particular church and individual church.

The term particular Church very often designates a diocese; at certain other times it means the groupings of churches into rites (OE 2-4). The term 'Local Church' is often used as a generic term. In UR 14 local and particular are used without any distinction. According to Congar particular church is a generic term and it means a diocese, a national church or a patriarchate which is a fullfledged autonomous Church⁴³. Komonchak prefers to use local church to particular church and according to him the context will make clear whether it is a diocese, or groupings of churches. "More important than the council's vocabulary are its major theological concerns in its statements about the local churches. These seem to me twofold: first the assertion that the distinctive and constitutive principles of the Church's existence are realized in the local Church, and second, the desire to stress that it is in the local churches that the Church's catholicity is concretely realized."⁴⁴ Among the theologians there is no

latter completely; she is the one, holy, catholic and apostolic Church united in the Eucharist, "In the bishop". She actualizes the Body of Christ, and the Body of Christ is indivisible. Herein is based the unity of the universal Church. All the local Churches are in the Body of Christ identical, because each one reveals him. Their communion is eucharistic consubstantiality based upon the identity of faith" (Cf. J. Madey, *In Search of Oriental Catholicity* (Changanacherry: 1976), 23; For a detailed account of the theology of the local Church Cf. R. J. Schreiter, *Constructing Local Theologies* (London: 1985); A. Anton, "Post Conciliar Ecclesiology: Results and prospects for the Future", in R. Latourelle, *Vatican II: Assessment and Perspectives*, vol. I, (New York: 1988), 407- 439.

42. Congar, "Trials and Promises of Ecumenism" in Van der Bent, *The Voices of Unity: Essays in Honour of Willemadole Vissert Hooft on the Occasion of His 80th Birthday* (Switzerland: 1981), 25.
43. Congar, *I Believe in the Holy Spirit*, vol. II, 26.
44. Komonchak, "Ministry in the local Church", 57. I think we can use 'particular church' consistently of the diocese alone. In that case 'local church' remains as a generic term and the '*ecclesia ritualis sui iuris*' is the 'individual church'. To a fullfledged individual church' we can also give the name 'sister church'.

perfect agreement regarding the theological implications of these ecclesiological concepts⁴⁵.

We were speaking about the trinitarian foundation of an ecclesiology of communion. The only relationship in the triune God is communion. Without the concept of communion the being of God is inconceivable. Trinitarian communion is expressed in the East by the term *perichoresis* and in the West by *circumincession*. *Perichoresis* is the doctrine of the mutual or reciprocal immanence and interpenetration of the three divine persons and is a resultant of the unicity of the divine nature, infinity, immensity and uniqueness. "The result of *perichoresis* is that the whole Father is wholly and always in the Son and the Holy Spirit; the whole Son is wholly and eternally in the Father and the Holy Spirit; and the whole Holy Spirit is wholly and eternally in the Father and the Son."⁴⁶ The

relation between the local and universal Church can be analogically compared to that of the trinitarian *perichoresis*. It shows how a local church can be a church in its full theological depth. "The realationship between the local and the universal Church and between the Church (local or universal) and its leader is analogous to trinitarian *circumincession*. *Circumincession* expresses the presence of the divine persons to one another their communion and unity in common possession of the divinity. The Father is not the Son, the Son is not the Father, but each possesses the entire divinity that exists in the person of the other, and of the Holy Spirit."⁴⁷ The principle of *perichoresis* shows that the local and universal Church are inside one another. One is not without the other. "Through mission and gift of the Spirit the Church was born universal by being born manifold and particular. The Church is catholic because it is particular, and

45. H. De Lubac uses the word particular to refer to diocese and local to the socio-cultural groupings (*Les Eglises particulières dans l'Eglise universelle* (Paris: 1877), 41; According to P. J. Burns, the local eucharistic congregation united under the bishop and the college of presbyters is the local Church (Cf. "Communion, Councils, and Collegiality", 152); J. H. Provost remarks that the particular Churches are the various rites and the local Church is a diocese (Cf. "Structuring the Church as a Communion", *The Jurist* 36 (1976), 234); According to Vellanickal local Church is a generic term, particular Church refers to a diocese, and individual Church is a fullfledged patriarchate or a rite (Cf. "Biblical Theology of the Individual Churches" *CO* 1(1980), 5-6; Commenting on *Orientalium Ecclesiarum* J. M. Hoeck also prefers to call the Eastern rites individual Churches. He remarks that *ecclesia particularis* has a double meaning, because apart from OE, it means a diocese in all other Conciliar references (Cf. H. Vorgrimler, Commentary on the Document of Vatican II, vol. 1 (New York: 1966), 314. For a theology of the individual churches (Cf. Xavier, Koodapuzha, "The Indian Church of the Thomas Christians", *Christian Orient* 1 (1980), 20-54: "Ecclesiological Perspectives of the St Thomas Christians", *Christian Orient* 8 (1987), 53-78.

46. P. Bilaniuk, *Theology and Economy of the Holy Spirit: An Eastern Approach* (Bangalore: 1980), 34-5.

47. Congar, "Local Autonomy and Central Power", *Theology Digest* 29(1981), 228-9.

it has the fullness of gifts because each has his own gifts⁴⁸. In the trinitarian theology we understand that the divinity exists only in persons. In like manner the universal Church exists only in and from (*in quibus and ex quibus*) the local churches. There is no autonomous, independent and separate existence of the divine nature from persons (in the Trinity). There is also no 'super Church' separate from the local Churches⁴⁹.

Each local Church is the Church of God. Each local Church is one, holy, catholic and apostolic; but no one Church can claim the absolute monopoly of being so. The communion of all these makes the universal Church. Therefore, The Universal Church is a communion of communions.⁵⁰

The universal Church is not an abstraction; it does not exist without local Churches. One enters the Church only through a local Church; every Christian including the Pope belongs to some local Church. The pope is the bishop of Rome and head of the universal Church, but he is also a member of the local Church of Rome. What then is the universal Church? It is not a mere collection or external union of many local Churches. The universal Church comes to be out of the mutual reception and communion of the local Churches united in faith and the Holy Spirit. The universal Church is

the communion of the local Churches... The Church is universal because it is incarnate in a particular locality.⁵¹

According to the principle of perichoresis all these churches are in communion. Each local church possesses the gifts of evangelical faith and grace, but it is not alone in having received them. The fullness of the gift of the Spirit exists only in the communion of all the Churches. Holy Spirit is the guarantee of ecclesial communion and diversity.⁵² The role of the Roman see is also best viewed in the context of the needs of this communion. She has the mission to guarantee and maintain communion.

The renewed theology of the local Church and *Lumen Gentium's* trinitarian ecclesiology reiterates themes that have persisted in the East. This is well illustrated in canon 34 of the Apostles.

The bishops of every nation should know which of them is the first and whom they regard as their head (*hos kephalen*). They should do nothing without his consent, even if it is necessary for each one to deal with the affairs of his own diocese and the territories that form part of it. But he too (that is the one who is the first) should do nothing without the consent (*gnome*) of all the others. In that way, concord (*homonoia*) will prevail and God will be glorified by the Son in the Holy Spirit.⁵³

48. Congar, *I Believe*, vol. II, 26.

49. Congar, "Local Autonomy and Central Power," 228.

50. J. Tillard, *Eglise d'Eglises: l'ecclesiologie de communion* (Paris: 1987), 97.

51. P. Granfield, *The Limits of the Papacy* (London: 1987), 112-3.

52. Congar, *The Word and the Spirit* (London: 1986), 116.

53. Congar, *The Word and the Spirit*, 116. (He depends on Pierre Duprey. "La structure synodale de l'Eglise dans la tradition orientale", POC 20 (1970), 124.

What is proposed here is an excellent trinitarian model for the Church and a structure of communion that incorporates synodality and cephalicity. Under this structure unity is sought not in submission to the authority of a single leader. Here the importance is given to the reciprocal relationship and mutual consensus which accept and appreciate the leadership in the Church. Hence we can say that the collegial and synodal structure of the Church is intimately related to the trinitarian structure of the Church.

In applying the trinitarian principle to ecclesiology we mean actually the maintenance of mutuality and diversity. The basic principle of inclusiveness in being and act, a mutuality which admits profound communion and legitimate diversity is found in the trinitarian theology. Our analysis of this trinitarian theology is centred on the interdependence and co-existence of persons. This perichoresic principle overcomes the absolute autonomy of the 'one' over the 'many' (in ecclesiology of the one Church over the many churches). The specific contribution of this perichoresic analysis is to be found in its insistence on communion and diversity in its rejection of purely hierarchical forms. A true *perichorēsis* is always against suppression, injustice and isolation. It is always for communion and collegiality.⁵⁴ An authentic trinitarian and ecclesiological *perichorēsis* brings about the urgent necessity of communion and co-responsibility. Whenever in ecclesiology purely monarchical model dominates, it means

that the perichoresic principle is not maintained there. It also shows that this ecclesiology is not based on a sound trinitarian theology.

According to the catholic tradition in an authentic theology of communion there is both presidency and mutuality. Presidency protects the universality of the petrine ministry and mutuality maintains the principle of collegiality and also the integrity of the ecclesial life at local levels.⁵⁵

The theology of the Church as a communion of Churches does not in any way minimize the importance of the bishop of Rome. It only explicates his unique role in its correct theological perspectives. The bishop of Rome is the centre and guardian of communion. The trinitarian foundation of the Church and the principles of collegiality and conciliarity can reveal the uniqueness of the petrine ministry. These principles are constitutive elements in revealing the relevance of the bishop of Rome in this ecclesiological structure.⁵⁶ Recently Pope John Paul II himself has explained primacy in terms of ministry and love rather than authority and power:

In the course of the first centuries of our history, we each followed our path, even while maintaining our communion of faith and sacramental life in spite of the difficulties which might have arisen in our relations. During that period it was recognized that the See of Rome had not only a primacy of honour, but also a real responsibility to preside in charity...

54. T. Parker, "The Political Meaning of the Doctrine of Trinity", *Journal of Religion* 60 (1980), 179.

55. K. McDonnell, "Papal Primacy, Development, Centralization, and Changing Styles", in Empie, P. C. (ed), *Papal Primacy and the Universal Church* (Minneapolis: 1974), 189.

56. P. J. Burns "Communion, Councils, and Collegiality", in *Papal Primacy and the Universal Church*, 157.

and to foster the preservation of communion among all the Churches. I am aware that, for a great variety of reasons and against the will of all concerned, what should have been a service sometimes manifested itself in a very different light. It is out of a desire to obey the will of Christ truly that I recognize that as Bishop of Rome, I am called to exercise that ministry. Thus, in view of the perfect communion which we wish to reestablish I insistently pray the Holy Spirit to shine his light upon us, enlightening all the pastors and the theologians of our Churches that we may seek together, of course—the forms in which this ministry may accomplish a service of love recognized by all concerned.⁵⁷

Conclusion

In the previous pages we were discussing about the theological foun-

dation of an ecclesiology of communion. Our idea of God as Trinity is constitutive of formulating a correct theology of communion. Communion ecclesiology presupposes a trinitarian vision of God. Vatican II has formulated a theology of communion on this trinitarian foundation. The communion which is inherent in the Trinity is the core of the ecclesial communion also. Applying the principle of trinitarian *perichoresis* to the theology of the Church we have explicated the mutual and interlocking relation between the local church and universal Church. The universal Church is the communion of different churches. The universal Church comes into being 'in and from' the local churches.

Joseph Kallarangatt

57. From the Pope's homily at a Mass celebrated on Dec. 6, 1987 in St Peter's Basilica in the presence of the ecumenical Patriarch Dimitrios I of Constantinople. Cf. Information Service no. 66 (1989), 25.

The Liturgical Rites of Reconciliation Among the St Thomas Christians¹ of India

Introduction

It is a matter of understanding to state that the St Thomas Christians of India did practice the Sacrament of Reconciliation in their own cultural and liturgical forms. If we go through their history and the reports of the European missionaries in the sixteenth and seventeenth centuries with an open and tolerant attitude, we will clearly see enough evidences for this. Of course we have to make our research with a liturgical outlook.² After setting a liturgical context, our study exposes some of the traits and rituals of their practice and experience of the mercy of God in the negativity of their liturgical life.³ It is a fact to be admitted that in the Universal Church there was no definite form for the practice of this Gospel message of repentance and reconciliation till the Council of Trent.⁴ Then it is not a wonder that communities which lived through centuries in their naive christian faith in their cultural background

with minimum contact with other Christian communities, practised different ritual forms of celebration which were approved by the authority of an individual Church. Our area of discussion here is about rites of reconciliation among the St Thomas Christians of India, before the Latinization of their ecclesial existence. This article brings out some of the findings on this issue and make an evaluation on matters connected with it.

I 1. Liturgy as Faith-expression

Liturgy is the faith-expression which consists in the celebration of one's faith-relation with God and man in place, time and in one's culture. It is continued in our lives through our positive response to the call and plan of God for us and the universe. Liturgy is much more than an individual expression of faith and devotion, and more than a subjective expression of our eschatological goal. It is *an activity of God in Christ*. Christ

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1. They are the most ancient Christians of Malabar (Kerala), the South-West coast of India, who claim their christian origin from the Apostle Thomas. According to the available record they are so called from the 9th century onwards. They are above five million.
 2. For the Easterners the liturgy is "locus theologicus" in order to understand their systems and rituals a liturgical approach is very important.
 3. Sin is considered as the negative response which consists in a broken relationship with fellow beings and God.
 4. In the history of the Sacrament of Reconciliation we find various forms in its celebration and different approaches to its doctrine.

saves through the ages in the activity of the body of which he is the head. He continues this in the Word and calls us to conversion and union with Him and reconciliation with one another in Him. Christ creates and nourishes; heals and restores this life in water and oil and with the food of the Sacrament. He joins his prayer to our prayer to glorify the Father for these gifts. Liturgy is all this. It is an activity of the Church too and one of the ways in which the Church responds in praise, thanksgiving and surrender to the call of God's revealing and saving word and deed. *Liturgy is the eternally repeated call and our response.*⁵

2. Liturgy as God's Activity and Our Response

Liturgy is the unending saving activity, of God and our prayerful response to it in faith and commitment throughout the ages. So it becomes the common work of Christ and the Church. Thus Liturgy being the efficacious sign of Christ's saving presence in His Church, his saving offering is eternally active and present before the Throne of the Father. By our celebration we are drawn to the saving action of Christ and our personal self-offering is transformed into an act of the Body of Christ through the worship of the body with its head. Thus it becomes the visible activity of the whole Church. It is the celebration of the fact that we have been saved in Christ, and in the very celebration, the same saving mystery of Christ is offered to us again in

anamnesis for our unendingly renewed acceptance and as an everlasting motive for our song of joyful thanks and praise (Lk. 1:49). It is aimed at creating a new group, people of God (Kuriakon). *Its basic dynamism is toward unity* (Jn. 15:9ff; 17:20ff). *It is the remedy for hate and divisiveness and enmity*, the products of egoism that is the root of all evil. Liturgy is a means not an end, an expression of a life together with Christ. It is towards life that worship is always directed (1Cor. 11-14; Mt. 5:23-24; Didache 14:1-2).⁶

3. Liturgical Life as Biblical Commentary

The touch stone of liturgy is, whether or not, it is being lived out in our lives, that it is a commentary of Sacred Scripture.⁷ Liturgy and Scripture have the same end, that we might respond to the call and live it. Liturgy is a present encounter with the salvation realized in the death and resurrection of Jesus, and eternally present in God, who has entered in our history. This reality is realized in us through conforming us to himself (Christ), to his pattern, the model of new creation. Then by the power of God we become what we celebrate and at the same time we thank and glorify Him for that great gift (2 Pt. 1:12-16). *Liturgy reminds* the powerful deeds of God in Christ (M'dabhara-noosa-Magnalia Dei) and being reminded we remember, and remembering we celebrate, and celebrating we become what we do.⁸ Here Liturgy becomes the celebration of the Christian life and the expression of the

5. R. TAFT, *The Liturgy of the Hours in East and West*, Minnesota, 1986, p. 340-342.

6. PLINI, minor, Ep. 10,96,7. cf. Tippiis Regiae Academiae (Pub) Plinius minor, *Selectae Ciceronis et Plinii Epistolae*, Bruxellis, 1778.

7. G. DIX, (Ed.), *The Apostolic Tradition of Hippolytus*, London, 1968, p. 30-32.

8. R. TAFT, *The Liturgy of the Hours in East and West*, p. 345.

Church's personal relationship with God and an open book of revelation. *This life is disturbed and broken by the negative dimension of liturgical life.*

4. The Negativity in Liturgical Life

Liturgical life is disturbed and our relation with God and the community is broken by sin.⁹ Sin in its true sense is denial of faith and love-relation with God and our fellow beings. It is liturgically any lack of response to God's call in praising and thanksgiving. For, we are incorporated into the body of Christ through baptism, who is always praising and worshipping the father as the head of the body.¹⁰ It is also a signal and a growing tendency to a negative orientation in life. This negative life-direction is viewed differently by the Oriental fathers. They see sin as sickness.¹¹ Sinner is a sick man. He is to be heard and cured. The whole community is involved in the conversion and the reconciliatory process of a sinner. The community participates in the penitential prayer, fasting and acts of mercy in view of the conversion of the sick member. In the Oriental penitential system the sinner is reconciling with the community. The common priesthood, social dimension of the sin, and reconciliation with the Church are emphasized as a sign of reconciliation with God. The role

of the priest is that of mediation and healing.¹² He too participates in the penitential process of the sinner. For the Orientals the reconciliatory procedure is not a juridical or legalistic process, but scriptural and patristic. The priest considers himself as a sick man and helps the penitent to be cured of the wounds caused by sin. For the Orientals reconciliation and forgiveness are related more to the healing action of God. God is a great physician and Christ is a great healer (Ps. 147: 3; Gen. 20:17; Ex. 15:16; Mk. 2:1-12; Lk 7:21-22). The Sacrament of Reconciliation affects the whole person. The emphasis is not on confession, but on compunction and conversion. The concept of confession is not the enumeration of sins, but a general self accusation and a general prayer for forgiveness. Reconciliation is a reality brought about by God and a condition that is already in existence as a gift of God which is to be accepted and appropriated by man. It is through taking hold of a new existence through peace and friendship with God and fellow beings, and through a new life lived for God in Christ that God is reconciled and peace is established (Col. 1:2). In this process the role of the Holy Spirit is highly emphasized.¹³

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9. The concept of sin and guilt is different. Guilt is a modern and psychological term. But sin is more a theological term. It is a power or a state of life opposed to God.
 10. DELLING, G. D., *Worship in the New Testament*, London, 1962, p.xi.
 11. GRAFIN, A. R., *Patrologia Syriaca*, Paris, 1894, Vol. 1 cols. 318-319; Origen, *Homilia I on psalm 37:1*, P. G. 12, 1360. VAN DE PAVERD, F., "Paenitentia Secunda in Methodius of Olymbus" in *Augustianum*, Vol. 18 (1978), p. 459-495; *Ocp.* 44 (1978) p. 309-341; 45 (1979) p. 45-74.
 12. MINGANA, A., *Narsai Doctoris Syri Homiliae et Carmina*, Mosul, 1905, Vol. 1, p. 271; CONNOLLY, R. H., *The Liturgical Homilies of Narsai*, in *Texts and Studies*, Vol. 8, No. 1 (1909), p. 62-74.
 13. ORIGEN, *Lev. Homily 11, 2*, pg. 12, 444; ST AMBROSE, *De Paenitentia*, 1,2,3, Csel. 73 pars 7 p. 123.

II. The St Thomas Christians and the Experience of God's Mercy

1. Sin and forgiveness

Like any other orientals, the St Thomas Christians also were influenced by the oriental view of sin and forgiveness through their relation with East Syrian Churches. They also consider sin as the denial of faith or apostasy.¹⁴ Any infringement in the faith and love-relation with God and community is considered as sin. The concept of sin is more a concern on God rather than on man and his actions. It is the result of a loving fidelity that man keeps himself away from sin. Sin and forgiveness are always related to the concept of kindness, mercy, love, tenderness and compassion of God. Whatever man does knowingly or unknowingly which does not fit into the relationship or friendship with God is considered as sin.¹⁵ This idea is well expressed in their praise and thanksgiving prayers for His gifts, wonderful works (M'dabharanoosa) and goodness.¹⁶ The concept of forgiveness has a positive understanding, namely it is always related to the sanctity of God.

2. Forgiveness and Reconciliation

Forgiveness and reconciliation are always understood in the context of

the hope in the resurrection and new life with the just. The concept of culpability and judgment are foreign to the Oriental mind. For them the second coming of our Lord is one of showing his victory over sin¹⁷ rather than his judgment which is implicit in his victory, but not emphasized. More than asking God's pardon and forgiveness they give emphasis on making them holy just and blameless (Eph. 1:3-4). So in the liturgy they pray for making them holy, taking off their faults and sins.¹⁸ It is a request for sanctification and justification. The concept of forgiveness and reconciliation consists in the integration of man into the mystery of God. Anything that takes away from the total integration into the mystery of the reality of God is considered as sin. For the Thomas Christians, like any other sacrament, rite of reconciliation is always in the celebrational model. Here the role of the individual and the community is emphasized. For them sacraments are mysteries (Raze) and all mysteries are celebrated in community and often in connection with Eucharistic celebration, which is the source of all ecclesial grace and pardon as a sacrificial banquet of the new covenant and memorial of the cross. Eucharist is a celebration and participation of the paschal mystery of Christ (death and resurrection).

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14. For, the rite of reconciliation 'Hussaya' was formed for the reconciliation of apostates and it was used for all sinners considered as apostates. It was formed by Patriarch Isho Yabh III (650-660). The word Hussaya in Syriac root means "to absolve or reconcile".
 15. Taksa D'qurbana, Alwaye, 1962, p. 36.
 16. This idea is clear when we analyze some of the syriac expressions used in the prayers of the Qurbana, i. e., haimen, beth haimen, Rhm m'rahamanoosa, thaibootha, hamba, hat etc.
 17. KITTEL, G., (Ed.) Theological Dictionary of the New Testament, Vol. 1, London, 1964, p. 304.
 18. Taksa D'qurbana, p. 36. While giving Communion the priest says: "The Body and Blood of the Lord Jesus Christ be to the devote believer unto the remission of sins". The Order of the Raza, Trivandrum, 1986, p. 63.

Sacrament of Reconciliation as an explanation and extension of the grace granted through the Eucharist.¹⁹ By penance and repentance, leading to conversion, we participate again and continue the life begun through baptism, namely dying to sin and being reborn into the resurrected life of Christ. These two sacraments as sacraments of reconciliation are the continuing process of the life started in Christian baptism and they can co-exist too. Though the Eucharist can remit our sins, the reception of the sacrament of reconciliation before communion will help us to have increase in grace and spiritual life.²⁰

The preoccupation of the Church to enrich the recipient with sanctifying and sacramental graces, forced to enact laws to demand the reception of sacrament of reconciliation before communion, especially with regard to the grave sinners. The ascetical and mystical influence in the life of the Church also is evident here. For the Orientals, the reception of the sacrament of reconciliation before communion is only an ecclesiastical discipline for the decorum and unity of the community with regard to grave sinners. In their use of the optative form of the prayer of absolution they give equal importance to the divine and human agents in the reconciliatory process.²¹

3. Variety of Reconciliatory Forms

When we examine the historical evidences with regard to the sacrament of reconciliation as St Paul calls it the ministry of reconciliation entrusted to us (II Cor. 5, 18-21) among the St Thomas Christians of India, we may not find a singular form or a definite doctrine on this. They had different forms to experience the mercy of God in their lives. In the apostolic and post-apostolic times, as any other individual church of that period, they were also aware of the gospel message of repentance. We find a short description of it in the Acts of Judas Thomas.²² The main features of its celebration are penance with repentance in sack-clothes and ashes. When penance was over, there were anointing and imposition of hands with a priestly prayer. We can trace out a general self-accusation and a general plea for forgiveness too.²³ This document gives at least some hints to the fact that St Thomas conveyed this gospel message of repentance to the first Christian community established by him in Malabar, and they practised it in their lives during the post-apostolic period. How and in what manner they practised it later, we have only very scanty evidences. But it is clear that after their ecclesial relation with the East Syrian Church their liturgical and ritual celebrations were enriched and received

19. The Orientals never separate the Eucharist as Sacrament and Sacrifice.

20. MAR EPHREM, *De Azymis* 2,6, in BECK E., (Ed.), CSCO 248, Ser. Syr., T. 108, Louvain, p. 2; LAMY, T. J., (Ed.) *Sancti Ephremi Syri Hymni et Sermone*, Vol. I, Mechliniae, 1882, p. 415; DE BACIOCCHI, J., *La Penitence et l'eucharistie-sacrifice* in LMD 14 (1955) p. 23-40.

21. For example "May the Lord Jesus Christ, the son of the Living God forgive you ..." Cf. DENZINGER, H., *Ritus Orientalium*, Würzburg 1863, Vol. I, p. 471.

22. The Acts of Judas Thomas in its nucleus has been influenced by the Malabar tradition of the apostolate of St. Thomas. Cf. MUNDADAN, A. M., *History of Christianity in India*, Vol. I, Bangalore, 1984, p. 19-30; THOMAS, N. A., *Asiyle Mar Thomas Sabhakal*, Trivandrum, Vol. I, 1982, p. 390-403.

23. KLIJN, A. F. J. (Ed.), *The Acts of Thomas*, Leiden, 1962, p. 261-274.

better doctrinal development, particularly on this sacrament.

In the post-apostolic time they were greatly influenced by the Jewish, Buddhist and Hindu rituals. There is a reference to an incensing service on Sundays. It existed in its naive form when European missionaries arrived in Malabar. It is reported by many historians.²⁴ On Sundays the people gathered around a furnace in the middle of the Church before the altar and confessed their sins aloud. Putting incense there in, they asked pardon from God and the Church. While doing so, they embraced the smoke with their hands folded in the form of a cross over their chest. When they show repentance and mutual peace, the priest absolved them with priestly prayer.²⁵ Very often this was in connection with Eucharistic celebration. By doing so they believed that their sins were forgiven. This form of celebration existed among them only till the 19th century.²⁶

We can trace out other forms of practices existed among them and condemned by the Synod of Diamper (1599) as sacrileges. These practices have their connection with East Syrian and early periods of the history of this sacrament. The people repented over their sins and did penance by themselves when the sins were not so grave. Then they accused themselves of their sins before the priest asking forgiveness.²⁷ The priest read the Bible passages and said the prayer of absolution over them.²⁸ As in the ancient Church there existed the priest-penitentiary among them (decree xiv). After hearing confession and giving penance, the priest took the penitents to the Bishop for the rite of "Hussaya".²⁹ Instead of understanding the ancient practice of the Church³⁰ and especially the East Syrian penitentiary system, as well as the cultural background of the local christians the synod accused the priests of ignorance.

The private confession was known as "pizhamoolal"³¹ in the vernacular

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- 24 DE GOUVEA, A., *Jornado do Arcebispo de Goa Dom Fry Alexio de Menezes Primas de India Orientalia Religioso da Ordem di S. Agostino*, Coimbra, 1606, Fol. 58-59; DA SILVA REGO A., *Documentacao para a Historia*, Vol. XII, 1968, p. 402-403.
- 25 JUVENICIUS, J., *Historiae Societatis Jesu, Pars quinta*, Romae, 1710, p. 479-80; RAULIN, F., *Historia Ecclesiae Malabrica Cum Diamperitana Synodo*, Romae, 1745, p. 391. This form has reference to Jewish Yom-kippur.
- 26 FERROLI, D., *The Jesuits in Malabar*, Bangalore, 1939 Vol. I, p. 177.
- 27 VÖÖBUS, A., *History of Asceticism in the Syrian Orient* (cscs 184, 197) Louvain, 1958, p. 128-137.
- 28 HOUGH, J., *The History of Christianity in India*, London, 1839, Vol. II, p. 610. There are variant readings of this decree (xv) in other translations. PODIPARA P. J., *Nammude Reeth, Mannanam*, 1944, p. 17.
- 29 MANSI, T. D., *Sanctorum Conciliorum et Decretorum Collectio Nova Supplementum*, tom vi, Lucae, 1752, Cols 98-110. "Hussaya" in Syriac means absolution or reconciliation.
- 30 P. G. 67, 1457ff; P. G. 68, 1614. It was also the East Syrian and Malabar tradition to celebrate the rite of reconciliation in a community service where the Bishop presided over.
- 31 PADRE ARNOSE, *Portugese-Malayalam Dictionary*, Published by Kerala Sahitya Academy, Trichur, 1981, p. 307. "Pizhamoolunnu" = Confessar-se". In English it means to confess. It is first written in 1742. Ms. Vat. Ind. 17.

of Kerala. This word is often used in the decrees of Synod in the place of 'Kumbasaram'.³² The sinner approaches the priest and prostrates before him and makes a general self-accusation and a plea for forgiveness. He remains there by beating on his chest with remorse.³³ The priest questions the penitent on the commandments and precepts of the Church. When the questions affect the penitent, he would raise a "um-hu" sound,³⁴ indicating consent. Then the priest decided specific penance and reconciliation was granted immediately only when there are no other penitents. Otherwise it was always in the communal celebration. The penance was prescribed by the priest for secret and grave sins. Normally for ordinary daily sins the people themselves were doing penance as fasting, prayer and acts of charity before the participation in the Eucharist and Eucharistic penitential service before the Communion.³⁵ St Thomas Christians did have a severe penitential life in their liturgical year is worth mentioning.

As all other Eastern Churches, the liturgy of the Divine Office is an occa-

sion of their penitential celebration. Besides having daily penitential services, they have also the pentacostal genuflection.³⁶ It was during the pentecostal season. This service is to give emphasis to the role of the Holy Spirit in the remission of sins and remind the people to resume penitential life after Easter. The people are well instructed through this service that the Holy Spirit remits their sins. This service was the culmination of their penitential practice in the yearly cycle. There is general confession on bended knees and celebration of "Hussaya".³⁷ Besides this the St Thomas Christians had a public penitential system adopted from the Hindu practice for the public sins as adultery, murder and apostasy.³⁸ The parish assembly constituted of the elders of the parish under the presidency of the vicar or the elderly priest, assembled and heard the penitent.³⁹ The assembly (yogam or parishad) decided the penance and the penitent was excluded from the Eucharistic assembly. When the penance was complete, the conversation was examined and the assembly got together at the entrance of the main door of the Church and began the

32 DE GOUVEA, A., *A synodo Diocesano*, Coimbra, 1606, p. 27-28. SCARIA, Z., *Randu Prachina Gadya Krithikal*, Changanacherry, 1976, p. 45-46, "Kumbasaram" is derived from the portuguese word "confessao."

33 This confession of sins was always outside the Church. For a sinner is unworthy to enter the house of the Lord.

34 Today this system of sacramental confession is existing among the Jacobite group of St Thomas Christians. Cf. RENANDOTII, E. *Liturgiarm Orientalium Collectio*, Paris, 1716, p. 70-75.

35 Taksa D'Qurbana, p. 35ff.

36 KHOURI-SARKIS, G., "L'incise Excauce-moi dans epiclese Syrienne" in *L'Orient Syrian* 3,3 (1958), p. 354-358; *L'osservatore Romano*, February 14, 1974, p. 12; BEDJAN, P., *Breviarium Juxta Ritum Syrorum Orientalium id est Chaldaeorum*, Paris and Rome, pars III (1887/1938) p. 75-82.

37 LIGIER, L., *Penitence et Eucharistie en Orient*, Ocp. 29 (1963) p. 5-78. Idem, *Le Sacrament de Penitence Selon la tradition Orientale*, NRT 89 (1967) p. 940-967 (1964).

38 BERTHOLOMAEO, P. S., *Viaggio alle Indie Orentali*, Roma, 1796, p. 136.

39 The council of Brahmins (the parishad) heard the public sinner and imposed penances. They also had the excommunication (Manu xi, 210; xiii, 268, 15.)

rite of "Hussay". Instead of the anointing or sign of the cross, there was the symbolic beating with a bundle of sticks as a sign of exorcism.⁴⁰ Then the community welcomed the converted member into the Eucharistic celebration and reconciliation.

They have kept in their "Qurbana" even after latinization, a rite of reconciliation. This goes back to the 5th century. It was celebrated daily for other sins except the grave triad. In this rite there is an invocation of the Holy Spirit⁴¹ which is followed by the Sacerdotal prayer⁴² for reconciliation and peace realized through Christ's redemptive action, the penitential psalms ('miserere') and incensing.⁴³ In the middle of the reconciliatory service we have the fraction and consignation of the body and blood of Christ signifying that they are broken and shed for the remission of sins.⁴⁴ It is followed by the admonition of the deacon, confession of sins and the prayer of absolution, the greeting of peace and "Our Father". Since this rite is immediately after

Anaphora, it is very significant and theologically rich. It has a personal, ecclesial and social dimensions. It is after this reconciliatory service, the rite of Hussaya for the public sinners were celebrated. They used to celebrate the Hussaya twice or thrice a year.⁴⁵ Besides, the penitential discipline of the Eastern Churches is to be understood as a part of their spirituality.⁴⁶

III. Other Testimonies

The existence and the practice of this sacrament were testified by Joseph the Indian in 1501 at Lisbon in Portugal.⁴⁷ From his narratives we can understand that the St Thomas Christians practised this sacrament before the arrival of European missionaries. He states that they received this sacrament as the Latinists do.⁴⁸ The first European missionary who reported to the West on the practice of the sacrament in Malabar is P. Alvares Penteado (1514-1518).⁴⁹ According to him the St Thomas Christians had a general

40. This was a cultural adaptation as different from the East Syrian tradition.

41. The invocation of the Holy Spirit has two aspects. The completion of consecration of bread and wine into the Body and Blood of Christ and a request for the remission through their participation.

42. MANNOORAMPARAMPIL, T., "Penitential Service in the Post-Anaphora of the Syro-Malabar Qurbana", in (Madey J., Ed.) *The Church I love*, Kottayam, 1977, p. 12-50.

43. DENZINGER, H., *Ritus Orientalium*, Wurzburg, 1863, Vol. I, p. 471.

44. PATHIKULANGARA, V., *The Sacrament of Reconciliation and the Thomas Christians*, in O. S. 24 (1975) p. 176-183.

45. ASSEMANUS, J. S., *Bibliothecae Orientalis* Vol. III part 2, Romae 1725, p. 206; Denzinger H., *Ritus Orientalium*, Wurzburg, 1863, p. 115; Vat. Syr. Codex 505.

46. VELLIAN, J., *The New Rite of Reconciliation* in EL 91 (1977), p. 377-391.

47. SZILAS, L., & SCHURHAMMER, G., *Orientalia*, Lisboa, 1963, p. 355ff. Joseph the Indian was a priest of St Thomas Christians and he travelled with the Portuguese navigator Cabrol to Portugal and Rome.

48. Joseph the Indian states that they go to confession and communion as the Latin people do: "Se confessano se comunicano come noi". *Idem*.

49. DA SILVA REGO A., *Documentacao, para a Historia (SRD)*, Vol. III (1950), Lisboa, p. 543-553.

confession. Its nature is later reported by Jeronimo Xavier in 1590. According to him they confessed in general without specifying the nature of sins. They accused themselves of their sins against the commandments of God and the precepts of the Church without specifying particular sins. They say that in their lives, good faith and general confession are enough for remission of sins⁵⁰. We can hear the echo of Joseph the Indian in the writings of Hieronymus Osorius in 1572. He wrote: "Nemo tamen epulum illud divinum sumit et quam flagitiorum confessione animorum sordes eluat."⁵¹ The historians like Joan Petri Maffei and R. P. Jarrici Tholosani when they explain the customs of the Thomas Christians at the end of the 16th century state the practice and existence of this sacrament among them.⁵² Goes in his chronicle of King Manuel says that they went to confession before receiving communion.⁵³ In the writings of F. Raulini we have a clear reference to the general confession of the St Thomas Christians. Most probably it was done before the morning prayer of the hours. He states that all gathered together before the main altar (representing the presence of God) and confessed their sins aloud and gave the kiss of peace of each other.⁵⁴ Then as usual the priest said a prayer over them for the forgiveness

of sin when the "Qurbana" (Eucharist) was not celebrated; otherwise the reconciliation and absolution was in the Qurbana before communion.⁵⁵

The Tridentine form of absolution was introduced among them in 1552 just after the Tridentine session on penance (1551) and after the synod of Diamper (1599), the St Thomas Christians were forced to accept the Latin tradition of celebration of other sacraments too. Later different forms of celebration of this sacrament was suppressed and the only form existed and practised was auricular confession by the end of the 19th c. However the rite of reconciliation in the Qurbana ever remained without anybody's attention as a part of Eucharistic celebration. Now they also follow the Tridentine form of auricular confession. It is an interesting point to notice that the so-called auricular confession of the west has already given way to communitarian celebration and has become uncommon in the West. But among the St Thomas Christians auricular confession is still in force. The only existing communitarian celebration which belongs to their patristic tradition is the rite of reconciliation in the Qurbana.⁵⁶ It is high time to grow out of the foreign elements in their liturgical life and practice what is genuine to their tradition. The rite of reconciliation in

50. WICKI, J., *Documenta Indica*, Vol. XV, Rome, 1981, p. 493.

51. HIERONYMUS, O., *Rebus Emmanuellis Regis, Lucitaniae Coloniae Agrippinae* 1572, fol. 120.

52. MAFFEI, J. P., *Historiarum Indiarum*, Vol. XVI, *Coloniae Agrippinae*, 1595-1610, p. 52-59; JARRICI T. *Nova Historia Rerum Memorabilium quae am in Indiam*, Tomi Tres, 1615, *Coloniae Agrippinae*, p. 596-597.

53. GOES DAMIAO, *De Chronico do Felicissimo Rei D. Manuel* (Texera de Carvalho & Lopes D. Ed.) Coimbra, 1926, Vol. I, p. 215.

54. RAULIN, F., *Hitoria Ecclesiae Malabaricae*, 1745, p. 274.

55. BADGER, G. P., *Nestorians and their Ritual*, London, 1852, Vol. II, p. 155-156. This custom of celebration has its connection with East Syrian tradition.

56. Taksa D'Qurbana, p. 35-42.

the Qurbana is a very appealing service for the modern man.

Besides, their eucharistic celebration is pregnant with penitential prayers, imploring for the remission of sins and as a culmination of the penitential supplication, the rite of reconciliation in the Qurbana remains as fitting to its theology. Eucharist is always seen as the medicine for the sickness or wound caused by sin and it is for the remission of sins.⁵⁷ The Eucharistic participation is the subjective realization of the redemption and salvation brought by Christ. Participating in it, a sinner convert is subjectively realizing his redemption from sin and participation in the resurrection of Christ as his salvation. Besides a sinner is reconciled with the Church and God. As we have seen earlier, the Eucharist was considered as a means of remission of sins in the patristic period.⁵⁸

IV. Evaluation

Our findings have high lighted the spontaneous and connatural forms for the experience of the mercy of God among the St Thomas Christians. We have given enough evidences to prove its existence as a sacrament. Hence

some of the writings of historian denying the existence of the sacrament among them before the 16th c. is out of ignorance and misunderstanding of a particular culture and tradition.⁵⁹ The variety of forms which they practised enabled the penitents to adopt what is necessary for each one. It is an imitable approach that the Easterners especially the St Thomas Christians have upheld during the centuries. They have always celebrated the sacrament in a communal service. They ever kept the two aspects (social and communitarian), namely the reconciliation with the Church as a sign of reconciliation with God and the social nature of sin.

It is true that some deny sacramental validity to their communitarian celebration due to the legalistic and juridical concept of the sacrament. Modern theologians like Ligier L., Rahner K., Nickolash F., Jungmann J., Newens etc. attribute sacramental validity to their communitarian service.⁶⁰ Here we must see the authority and the approval of the teaching of an individual and apostolic church which has equal rights and dignity in the Catholic communion. Once a particular form is approved

57. MINGANA, A., Theodore on Eucharist and Liturgy, Woodbrook studies, Vol. VII, 1933, p. 119-120; Mar Ephrem, Hymn on Nativity, 13,2; Hymn on virginity 31,3; Nissibis 46,8 cf. Brock S., The Luminous Eye, Rome 1955, p. 57-91. The same teaching is given by Mar Aphrahatus and Mar Narsai.

58. PATRIARCH JOSEPH I (+566) ISO YABH I (+585) ISO BARNON (+828) & the Fathers like MAR THEODORE, MAR EPHREM AND MAR NARSAI, all thought that the Eucharist remits sins. They demanded only true repentance and penance before communion.

59. Writers like Hough J. D'Orsey A. J. D., Abraham George, la-Croze, D. Lopez etc. Cf. Dalmais I. H., "Le Sacrament de penitence Ches le Orientaux" in LMD 56 (1956), p. 22-29; Idem. Eastern Liturgies, London, 1960, p. 97ff.

60. LIGIER, L., Dimension Personelle et dimension communicative de la penitence en Orient, in LMD 90 (1967), p. 155-188; Jungmann J., The question of general absolution, Teaching of all Nations, Vol. IV (1967), p. 426-431.

by the authority of an individual church, it has its full validity.⁶¹ The reason of having many forms other than one singular form of the west may be due to their practical mindedness. They ever held the biblical and patristic teaching in tact, not giving way to pietism, exaggerated rigorism and legalism. Since Jesus did not institute a definite form for this sacrament, each individual church has the right to give formation to its ritual in one's cultural context. It was not prudent and expedient that the Latin Missionaries tried to impose their cultural patterns on other individual churches. It was enough to correct, if there were some errors and unorthodox elements. Even the Latin tradition has accepted a uniform form of celebration only around the 14th c. Since this sacrament has undergone many changes in its rituals and emphasis on doctrinal aspects, there was nothing wrong in its various forms which the Malabar Church used in its celebration. One remarkable character in their forms is the emphasis on the priesthood of the Community. Besides, they gave great emphasis on the role of the Holy Spirit in the remission of sins. It is a fact that very often uniformity destroys the spirit of the rituals and forms of celebration.

Since the St Thomas Christians do have a reconciliatory rite in the Eucharist which belongs to their patristic period, a separate and individual reception of this sacrament is a multiplication of rituals. The Church can impose more penance on grave and public sinners with due conscientization. We have to aim at real conversion of the heart not at creating many rituals. The rite of reconciliation, celebrated with the Eucharist, like any other sacrament, is a better and more suitable form today. To celebrate it in the beginning of the Eucharistic Liturgy remains only as a preparation and mere pietism not in tune with the theology of the Paschal Mystery. Rite of Reconciliation in the Holy Eucharist after Anaphora is theologically rich since both Eucharist and Reconciliation refer in different signs to the mystery of redemption. It is a pity that St Thomas Christians, even after the restoration and reform of their rite, still keep up the Latin indicative form of absolution over against their patristic heritage. It is actually a sign of inferiority complex⁶² which the Hierarchy uphold in front of the Latin tradition. We hope that in the near future everything will be restored in the best way possible.

Mathew Anikuzhikattil

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61. VACANT, A. et al (Ed.), *Dictionnaire de Theologie Catholique*, Vol. I, Part 1, P. 251.
62. NEDUNGATT, G., "New Syro-Malabar Liturgy" in *Vidya Jyoti*, 53/4 1989, p. 173-185.

Theology, Liturgy and Piety in the Ukrainian Catholic Church*

The Ukrainian Catholic Church understands herself as the immediate inheritor of the Church of the Kievan Rus' which traces her roots to the apostolic era¹ and was made the State church by the Grand Prince St Volodymyr in 988.

Her characteristics are:

1. She is a church of oriental tradition and owes her rite, i.e. her theology, spirituality, liturgy as well as her discipline and ecclesiastical order mainly to the "Great Church" of Constantinople-New Rome and its Bulgarian daughter-church.

2. In the course of centuries, her individuality has cropped out. This church led a largely independent life within the ecclesial communion with the church of Constantinople and her metropolitans attained a quasi-patriarchal position very soon.

3. She entered in to the light of history at a time when the Christian East lived in full communion with the See of Peter in Rome and considers the *Koinonia* (communion)

with St Peter's successor, the Pope of Rome, as essential. It is in this context that she understands the unions that took place at Florence and Brest (or Berestya).

4. Hence, this Church is a catholic and an oriental church at the same time. She is catholic, but she is not Roman Catholic; she is oriental, but not Orthodox in the denominational sense generally taken for granted today. *She is orthodox and catholic*² in the true sense of the words, because she lives the orthodox heritage of the undivided Church and is in full communion with the Pope of Rome as the first and supreme pastor of the universal Church founded by Jesus Christ.

5. Having recognized her individuality, the Second Vatican Council regards the Ukrainian Catholic Church as one of the autonomous churches of eastern tradition, or, in the terminology of canon law, as an *Ecclesia sui iuris*. Since Pope Paul VI, the Roman Pontiffs have taken note of her quasi-

* Paper delivered at the Roman Catholic diocesan academy of Würzburg on November 5, 1988 during a symposium "Glasnost'-also for the Ukrainian Catholic Church?", organized by the "Domschule e. V." together with the Ackermann-Gemeinde.

1. Cf. P. B. T. Bilaniuk: *The Apostolic Origin of the Ukrainian Church*, Parma (Ohio, U. S. A.) 1988.
2. These two terms are not contradicting each other but are rather complementary, as in the first Eucharistic Prayer of the Roman Mass: "... et omnibus *orthodoxis*, atque *catholicæ et apostolicæ fidei* cultoribus."

patriarchal position and recognized the dignity of *Major Archbishop* for her hierarchical head, the metropolitans of Halych, the successor of the historical metropolitan of Kyiv (Kiev) who traditionally assembles the members of his Synod as the supreme collegial body of this church.³

On account of her efforts to live in communion with the Roman successor of St Peter, the Ukrainian Catholic Church had to suffer a lot of misfortunes from the Orthodox East as well as from the Roman Catholic West. While the former has considered her as a renegade, the latter regarded her union more as a submission to a supposedly superior Latin church than as a renewal of the communion and a restoration of the unity. Her adherence to the oriental patrimony, especially in the liturgy and clerical discipline, made her suspect to be inclined to schism, particularly in the eyes of their Polish Roman Catholic neighbours.

Only in this century, did a theological rebirth within the Ukrainian Catholic Church enable her to raise her voice clearly and distinctly. This truly spiritual *renaissance* is inseparably linked with the two first protohierarchs Divine Providence gave her during the last decades: the Servant of God, Metropolitan Kyr Andrew (Count Sheptytskyi)⁴, and the Confessor of Faith and of catholic unity, Patriarch Kyr Iosyf (Slipyi-Kobernyts' 'kyi-Dychkovs' kyi)⁵. Whosoever looks

into the collected works of the latter, especially the first five volumes, will gain a rich knowledge in many respects, and one has the impression that the problems dealt with by the learned author were studied only recently and not fifty years ago or before.

The Ukrainian Catholic Church, without any inferiority complex, is proud of her *Byzantine Christian heritage*. When the then 42 years old rector of the Theological Academy of Lviv, the first oriental catholic theological faculty outside Rome, Professor Dr Iosyf Slipyi, was invited to deliver a conference at the "Fourth priest conference for church unity" held at Pinsk (then eastern Poland, now in the Soviet Union) in 1933, he chose the theme "Byzantinism as form of culture", and he addressed the Polish Roman Catholic clergy in Ukrainian. He stressed the universal, versatile and ecumenical character of Christ's Church. Christian Byzantinism, often repudiated by many as something obsolete, stiff and motionless, is to be seen as a positive value. Prof. Slipyi blamed an ignorance which is not able to see that Byzantine christian culture had become the culture of many other nations. And he defines culture as the creativity of the human spirit. What Rome has been for the West and the germanic tribes, Byzantium has been for the East and the Slavs. In this context, he rejects Mussolini's assertion, "Rome gave the Church its strength and universality", saying: "Christianity could

3. In the official *Annuario Pontificio 1988*, the Major Archbishop therefore comes immediately after the Patriarchs and is not listed among the other archbishops (metropolitans) and bishops, in the alphabetical order of the sees.
4. Cf. C. Korolevskij, *Métropolitane André Sheptyckyj 1865-1944* (= Opera Theologicae Societatis Scientificae Ucrainorum, XVI-XVII), Rome 1964; V. J. Pospishil, "Andrew Sheptytsky - A Great Ecumenist: *Christian Orient* 5 (1984) 152-161.
5. Cf. J. Madey, "'A Hero Offering Resistance with Dignity': His Beatitude Josyf Slipyj (17. 2. 1892-7. 9. 1984)": *Christian Orient* 6 (1985) 13-19.

have conquered the world without Roman culture ... the more diverse forms and cultures, the more beautiful and fruitful the activities of the Church". And referring to his native Ukraine, he adds: "Byzantine culture superseded paganism, united the Kievan state and reorganized single tribes. Above all the Church with its head, the Metropolitan, played a great role."⁶ Prof. Slipyi shows that Byzantine culture was able to absorb the enriching elements of the philosophical and theological thought of the entire Christian East as well as the creative elements of the Orient. It developed and preserved them.

The difficult situation of the Ukrainian and Byelorussian Catholic Church forming the Metropolitanate of Kiev, after her union within the Polish realm till the end of the 18th century, the polonization and latinization of the nobility and the higher ecclesiastics as well as the monks of the Order of St Basil the Great, and the decline of the theological culture during that era, were the causes why the consciousness and the knowledge of these connections were not longer present.

A change could happen only after Western Ukraine came, because of the division of Poland, under Austrian rule. Only then the Ukrainian Catholic Church got a major seminary, for the first time, which was to become the germ-cell of national and ecclesiastical rebirth.

Without taking into consideration the changing history of the individual major seminaries in different eparchies during the 19th century, which certainly presented a certain progress compared with previous times, but in the end did not correspond to the actual necessities, we shall turn our attention to those

institutions which Metropolitan Andrew had founded in order to foster theological and priestly formation.

Shortly after having taken over the metropolitan see of Halych, he started a reform of the major seminary in his archiepiscopal town of Lviv where candidates from all eparchies studied. His aim was to bring the seminary to the same spiritual and intellectual level by which the best seminaries in the West distinguished themselves. For this reason he dismissed the directors and professors of the seminary who did not measure up to this requirement. He sent the most talented students to foreign universities in Rome, Austria (Vienna, Innsbruck) and Switzerland (Fribourg). This far-sightedness and promotion was a blessing for the whole metropolitanate. One of those candidates sent for studies to Innsbruck in 1912, Josyf Slipyi, was to become later his most intimate collaborator, especially in the work of promoting theology and in rising a generation of scientists. In 1906/1907, the metropolitan succeeded in developing the eparchial seminaries of Peremyshl and Stanyslaviv into full academic institutions.

In 1925, Rev. Dr. Iosyf Slipyi was appointed rector of the metropolitan major seminary in Lviv. The twice habilitated dogmatician (Innsbruck and Rome) took both his obligations, as academic teacher and spiritual educator of future priests, very seriously. A proof of this is, above all, his work "Rules for the seminarians" (*Pravyla dlya pytomtsiv*) which he published as volume 2 of the series "Ascetic Library of the Greek Catholic Spiritual Seminary in Lviv". Before these rules got their obligatory power, they were a subject of discussion with seminarians. It was the wish of the metropolitan and the rector that they

6. *Opera Omnia Kyr Josephi*, Rome 1969, II 15.

should not be imposed "from above", but a work of the whole community. As early as in 1901, Metropolitan Andrew wrote: "The spirit of the community that is as if the grand total of all the desires, strivings, general opinion, general valuation of studies and piety, ... general correct estimate of a priest's tasks and duties in his service for the Church."⁷ Slipyi shows himself also in these "Rules" as a master of synthesis. They are based on Scripture (Old and New Testament), the ascetical works of St Basil the Great, St John of Damascus, the 'Imitation of Christ' by Thomas a Kempis and the ascetical and pastoral letters of Metropolitan Andrew.

Already on December 8, 1923, the great metropolitan had approved the statutes and constitution of the *Ukrainian Theological Scientific Society* authored by Prof. Slipyi. This society which is extant to this day, "came into being ... in the midst of very

hard times which our people are going through at the present. It has been called into being by a burning need... in the first place ... by a decline of theological education and scholarship... Scholarly work in general, but theology in particular, find themselves in very trying moments ... In the last decade our nation has been going through very tempestuous revolutionary times ... There abound very divergent views on questions of socio-religious nature such as: autocephaly, evangelism, patriarchate,⁸ relations between Church and State, etc. - questions whose importance for the nation is paramount... Within the Catholic Church, Ukrainians are the largest group of Eastern rite faithful. It is their task by means of learned studies to acquaint the West with the Eastern Church and her theology.⁹ They should make their voice heard in the family of nations within the Universal Church and give a testimony of their cultural maturity."¹⁰

7. Quoted in *Opera Omnia Kyr Josephi*, Rome 1970, III-IV 13.

8. The issue of the Ukrainian Patriarchate has become again acute since Vatican II. On the invitation of the late Kyr Iosyf (Slipyi), I was privileged to study this question thoroughly. The result of this study is my monograph *Le Patriarcat Ukrainien: Vers la perfection de l'état juridique actuel* (=Opera Theologicae Societatis Scientificaе Ucrainorum, XIX), Rome 1971.

9. My emphasis.

10. *Opera Omnia Kyr Josephi* III-IV 9 and 38. We fully subscribe to the comment of the editors, Prof. Dr. I. Choma and Dr. G. Fedoriv: "What we read in the sections of the Constitution, where the aim of the Ukrainian Theological Society is stated, and, in addition, in the introduction to the Constitution, where we find described the sorry situation of Ukrainian scholarship, especially theology, all that can, without any diminution, on the contrary, with increased actuality, be said of the present unfortunate state in which Ukrainian learning finds itself. Moreover, the present state is much more complex, because scholarship can develop only where there is personal, social, political and national freedom, but more specifically academic freedom and freedom of expression. Scholars in Ukraine do not at present enjoy these freedoms. The Ukrainian Church is not free, *a fortiori*, neither is theological research. The Ukrainian people and their Church are truly, as the author notes, in the midst of very tempestuous, revolutionary times. At the same time the entire Christian world and so also Christian theology are going through a very lively period of searching, deepening, developing and enriching its theological thought."

Noteworthy is the fact that, many years before Vatican II, the allusion to the patriarchate of the Ukrainian Church is already here. The author is convinced that, in order to realize this goal, original theological concepts have to be elaborated scientifically; institutions have to be created where these issues are dealt with thoroughly and solidly. This is why one of the aims of the Theological Scientific Society is "to care for a higher theological culture of the clergy".

The honorary president of the society was Metropolitan Andrew, while Prof. Slipyi was the acting president. In 1934, this society had four sections: biblical philosophic-theological, historic-juridical and pastoral. Membership was not restricted to theologians belonging to the Ukrainian nation. It comprised as elected ordinary members also outstanding academicians as Artur Landgraf, the well-known researcher of early scholastic history of literature and dogmatics (he died in 1958 as auxiliary bishop in Bamberg, Germany), Michael Schmaus, at that time professor of dogmatic theology at the German-speaking university of Prague (Czechoslovakia), and that learned French priest who out of love for the Oriental Church hand embraced the Byzantine rite and changed his original name Jean Francois Joseph Charon into Cyril Korolevskyi. For many decades he served the Oriental Congregation as consultor, and he authored the most extensive biography of Metropolitan Kyr Andrew (which appeared only after his death) with a long preface by Cardinal Eugene Tisserant. Apart from a book series consisting now of more than 20 monographs, the Ukrainian Scientific Theological Society is editing the review "Bohoslovia".

Within a few years of Slipyi becoming the rector of the Lviv major seminary, the academic life was developed to such an extent that

Metropolitan Andrew was able to give the approbation of the statutes of the *Greek-Catholic Theological Academy in Lviv* on February 22, 1929. The new academy could start its activities with the beginning of the academic year 1929/30 comprising two departments: the Faculty of Philosophy and the Faculty of Theology. The international press payed much attention to this new venture of Metropolitan Kyr Andrew. So we read in the German "Theologische Revue", edited by the Faculty of Catholic Theology at the university of Münster (1930, no. 5):

"As the university founded by the Ukrainian population in Lviv could not continue its existence after the (first world) war next to the national Polish university, a Greek-Catholic Theological Academy was created under the protectorate of Metropolitan Andrew Sheptytskyi. Its aim is to give the Ukrainian priests of their own (i. e. Ruthenian) rite. As regards the theological studies, they last ten semesters. According to the statutes, 12 ordinary and 6 extraordinary professors are to be assigned. The requirements for promotion (licentiate, doctorate) and habilitation correspond almost to those in old Austria. The number of students is at present 170. By its nature, the academy has a particular mission for the Catholic Slav East. Therefore it has offered large space to the old and present Oriental Church as well in its lectures as in its other scientific programmes. It has already published noteworthy scientific works. So it also takes over the editorship of the review *Bohoslovia* founded in 1923 by Prof. Dr. Slipyi (the organizer and actual rector of the academy), whose articles, partly published in Latin, partly in Ruthenian (=

Ukrainian) are important as well for historical as for systematic theology and, in a particular way, indispensable for the knowledge of oriental theology".

The most detailed information regarding this new foundation was given in the French Catholic daily "La Croix" and the monthly "Unite des Eglises". In the latter, we read i. a.:

"Now that the hour of realizations ... has come, we are particularly glad to see and to be able to declare, that *from now onwards, at Lviv, the Catholic oriental liturgy will cease to be only a formula; that church history and religious arts of the Orient will find their place there in the formation of the young clergy; that Catholic oriental mystics will be studied there to the greatest profit and to the largest diffusion of the evangelical counsels ...; that the separated East will not be forgotten there; that apostolic zeal will increase there; ... and finally that a synthesis of the thought of the Greek Fathers and the Latin doctors will be attempted for the illumination of all the hearts and all Slav intelligences whom the too rigorous precisions in the terminology of this or that theological school of the West rather fatigue than enlighten. Therefore we have to do here with a great Catholic work which has come to the light of the world at Lviv in a happy way.*"¹¹

We are limiting ourselves to these two quotations. Of course, World War II and the events after the war when the Ukrainian Catholic Church of Western Ukraine was by force incorporated into the Russian Orthodox Church, have been heavy blows. But the foundations laid by Metropolitan Kyr Andrew and his successor

Kyr Iosyf have been strong enough to dare a new start by the latter on his liberation after 18 years of imprisonment in prisons and concentration camps of the Soviet Union, unfortunately not in Ukraine itself, but in Rome and the Ukrainian diaspora.

The above mentioned institutions have been genuinely Ukrainian and of an oriental Church, even if the external frame would resemble western prototypes, as had been the case earlier with the Kievan Academy founded by the Orthodox Metropolitan Petro Mohyla, which ceased to exist in the 19th century when the country and the church of eastern Ukraine were more and more made Russian.

It may have been significant for the Academy of Lviv, that, in its *auditorium maximum*, there were the portraits of St John of Damascus and of St Thomas Aquinas. "Test everything and retain what is good" - this maxim of the Apostle of the Gentiles marks the efforts towards *synthesis* and *fulness* in the theological literary work of Josyf Slipyi. In 1925 he prepared, for the Fourth Congress of Velehrad, a study "On the value of the study of St Thomas Aquinas for the Unity and his influence on oriental theology". This paper, written in Latin, is worth study even now.

The Congresses of Velehrad (Czechoslovakia) which took place between 1907 and 1936, *ecumenical* in the best sense of the word, even though this term had not yet entered catholic terminology. Metropolitan Andrew had a great share in these congresses and he can be considered as one of their founders. Before this audience which had an international character from the very beginning, Ukrainian theology could make itself

11. The original text is reproduced in *Opera Omnia Kyr Josephi* III-IV 297 and 305.

heard. Dr. Slipyi who was a participant for the first time in 1922-published a long article on his impressions and theological reflections. Other Ukrainian participants were Kyr Iosyf Botsyan whom the polish government had prevented from exercising his office as eparch of Lutsk, and Kyr Dionysy Nyaradi, eparch of Krizhevtsy (Yugoslavia), devoted collaborators of the metropolitan.

Many questions which are nowadays dealt with by the official catholic-orthodox commission for the theological dialogue, had been already discussed at Velehrad, and many insights gained there found their way into the documents of Vatican II on the Church, on Ecumenism and the Oriental Catholic Churches. Of course, questions regarding the unity of the Church and of the Christians belonged to the main interests of Metropolitan Andrew and the theologians of the Ukrainian oriental-catholic Church.

In an ecumenical dialogue, if doctrinal questions pertaining to salvation, *dogmas*, are concerned, prudence, solid and critical estimation, renunciation of polemics and susceptibility vis-a-vis the position of the dialogue partner are necessary. In the above mentioned article in which Slipyi takes into consideration the papers of the theologians Grivec and Spacil, he emphasizes especially the correctness of the oriental understanding of the Church's nature: The Church of Christ is above all the mystical body of the Lord, as St. Paul teaches. Today, this understanding has become common ground. However, the idea of the body is but *one aspect* of the Church. Slipyi, himself an expert in oriental theology, values highly the eastern approach, nevertheless he does not hesitate to point out also its imperfections stating that

"such understanding does not bring out the total significance of the Church"¹². He takes efforts, as an oriental theologian, to achieve a more complete definition of the Church's nature which he hopes to find in a sound synthesis of eastern and western views on the Church. He is convinced that such a synthesis of correct views can bring the dialogue partners closer to the truth and overcome the centuries old controversies and animosities. The more perfect the understanding of what the Church is, the earlier can the ecclesial reconciliation and unity become a living reality. This was the very conviction also of Metropolitan Andrew. It is noteworthy that the term "reconciliation" is used in the context of the restoration of the communion of the undivided church of the first millennium. This term makes clear that it is not the Church that is divided, but that the members of the one Church of Christ are divided among themselves. We have to do rather with a schism "within" the Church, and this schism must be overcome, for it is against the nature of the Church.

While Metropolitan Andrew emphasizes the aspect of *fulness*, Slipyi as a representative of systematic theology uses the term *necessity of adequacy*. Both these terms are cognate in their content. They point to the undeniable truth that the Church of Christ is an incomprehensible mystery of Divine providence for the transfiguration and salvation of mankind redeemed by Jesus Christ.

Prof. Slipyi wholeheartedly shares the conviction of Dr Kachnik, Roman Catholic professor of theology in Prague, who emphasized the necessity of concrete ecumenical action. "To a unity in the Church the unity of faith is sufficient; in scholarly interpretations there can be differences, as

12. *Opera Omnia Kyr Iosephi*, Rome 1971, V 23.

there have been before". To foster unity in the faith, Prof. Kachnik proposed to stand up for the veneration of Sts. Volodymyr and Olha, the apostles of the Kievan Rus', in the western church as well as for the veneration of Sts. Cyril and Methodius, the apostles of the Slavs, in the eastern church. He also proposed to organize one of the following congresses, if possible, at Kiev, and the participants greeted this proposal with long applause.

Such an openness of mind has not at all been general. Even the recognition of the equality of the Catholic autonomous churches has presented difficulties to many despite the clear statements of Pope Leo XIII and his successors. We have to admit that this mentality can be found among Catholics, dignitaries not excluded, even today.

Ukrainian theology has been a pioneer also in this ecclesiological field, and Vatican II only approved this fact in its decree on the Oriental Catholic Churches (no. 3).

In a letter addressed to the congress, the Polish Roman Catholic Archbishop Ropp defended the opinion that "coexistence of several (catholic) rites in one and the same territory cause misunderstanding and quarrels". In his view, the oriental catholic church should be only a transitory stage, a means, a bridge towards latinization, because true catholicism could only be found in the Latin rite! The concept of uniformity in all fields was not only the ideal for Archbishop Ropp, but for the majority of Polish catholics of his time. (This concept is however, found elsewhere, too.) The participants of the congress von Velehrad rejected categorically this archbishop's opinion, and his confrere, the Roman Catholic Archbishop of Olomouc, Msgr. Stojan, solemnly protested against it calling it an unbased exaction.

Within this context, the issue of *bi-ritualism* was also discussed. Although it may be admitted that the so-called by-ritualism, i. e. a permission granted to a priest to celebrate now and then or for a determined period for the good of the faithful of an individual church other than his own can be an answer to a concrete and acute necessity, this possibility is exposed to abuse, e. g. when a priest of an eastern church privately celebrates the Roman Liturgy to save time or to augment his income. Kyr Iosyf of Lutsk made it clear why, from the oriental point of view, bi-ritualism in principle cannot be approved. "Rite is most intimately linked with the life of a people. It is dishonest to exercise two rites", said the bishop. Rite is the visible sign, the external manifestation of all that is dear to the soul of man or a people. It has nothing to do with an external ceremony which could be performed or changed at one's own whims and fancies, because Rite is the language of a spirituality which has developed throughout centuries. Or in the language of a modern teacher of oriental canon law in Rome: "The terms *Church* and *Rite* are not synonymous or exchangeable. *Church* refers to a community of *persons*, *Rite* to a *thing*, to that what is proper to a Church and what is giving it its own identity... Hence the Church is a moral person, the Rite is its heritage or property" (George Nedungatt SJ). In closing this part, I would like to point to the Union Congress of Lviv in 1938 which was organized by Prof. Slipyi. The honorary chairmanship of this congress was entrusted to the former professors of theology, the bishops Kyr Nykola Charnets 'kyi, Apostolic Visitor of Volhynia, Kyr Ivan Latyshevs 'kyi, auxiliary of Stanyslaviv, Kyr Nykyta Budka, first Ukrainian bishop in Canada, then auxiliary of Lviv, and

Kyr Ivan Buchko, auxiliary of Lviv.¹³ Above all, this congress served for a reconsideration of the nature and the mission of the Ukrainian Church. This becomes evident in a particular way by its final resolutions:

1. The Ukrainian (at that time called "Greek-Catholic") Church above all has to be aware that she is an oriental Church in unity with the Apostolic See (of Rome). Therefore she has to preserve the traditions of the East in order to give an example to the non-catholics by which she becomes attractive to them and able to show them practically the way to the perfection of the gifts of the Holy Spirit.

2. Catholicism in oriental rite has corresponded best to the mentality of the Ukrainian nation in the past and is also in the future apt at raising the Ukrainian nation from the religious and moral decline after the present atheistic persecution in the Ukraine.

3. The oriental character of Ukrainian catholicism in regard to its organization, rite and discipline must be based on the old traditions of the Ukrainian Church, as they were alive in the heroic period of Metropolitan Ruts'kyi (1614-1637).

4. All the ideas of Metropolitan Ruts'kyi including that of the Patriarchate of Kiev, are even today still suitable and fruitful for the progress of Ukrainian catholicism.

5. The congress considers as necessary that the rights and privileges of the metropolitans of Halych, the

successors of the metropolitans of Kiev, be defended, because the ancient jurisdiction of the metropolitan was acknowledged by the Apostolic See (in the bulls *Decet Romanum Pontificem* and *In universali Ecclesiae regimine*) and it was the basis for the strength and power of the Ukrainian Catholic Church.

6. It is evident that, for the genuine restoration of the oriental tradition and for the evolution of our Rite, studies on the oriental rites and the history of the oriental churches are an urgent necessity. This is the mind of the participants of the congress.

7. The assembly is of opinion that the Ukrainian Catholic clergy of the ecclesiastical province of Halych has, before all others, the vocation to work among the non-catholics of their nation and rite in Poland. Therefore it pains them to see, that this clergy is prevented from working for the unity among their own brethren. They request the Apostolic See instantly to do whatever possible in order to promote a fruitful activity in those Polish regions inhabited by oriental non-catholics: (a) to open the way for the Ukrainian Catholic clergy to work among the oriental non-catholics, (b) to give the hierarchy of the Byzantine-Slav rite full jurisdiction in the territories in which unionistic activities are developed. - It is to be noted that the concordate between the Republic of Poland and the Apostolic See reserved all unionistic activities to the Roman Catholic clergy excluding the oriental clergy.

13. We mention these names because the first three bishops had to suffer persecution and imprisonment and died as Confessors of faith in the USSR. Kyr Ivan Buchko who happened to be abroad at the out break of World War II, was to reorganize, from Rome, pastoral ministry among the Ukrainian faithful living in Western Europe as Apostolic Visitor. He died in Rome on September 21, 1974, as titular archbishop of Leucas and Apostolic Visitor *emeritis*. His mortal remains were buried in the crypt of Santa Sofia, the Roman pro-cathedral of the Major Archbishop.

8. Taking into consideration the methods of the work for the Union, the assembly is convinced that the religious and moral life has to be fostered by the following means:

(a) The Ukrainian Theological Scientific Society is to be asked to collect all the necessary documents for an eventual beatification of Metropolitan Velyamyn Ruts'kyi;

(b) a sodality from among the eastern catholics should be created which would assure the means for the livelihood of those working for the Union and support their activities;

(c) the laity should be encouraged to cooperate in the work for Church union within the frame of the Catholic Action;

(d) to address all the Ukrainian Catholic ordinaries and propose them to introduce in all churches a prayer Sunday with sermons in this intention; in this way the whole ecclesiastical province of Halych, united in the sense of Metropolitan Ruts'kyi, would undertake certain steps to execute, within the Ukrainian people, Christ's will "that all may be one";

(e) the relation between the Ukrainian Catholic Church and the non-catholics must excel in the characteristics of christian charity and the desire of creating such conditions which could best hasten the mutual will for the sake of holy unity.

9. The assembly confirms its conviction that the so-called "Mission of the Orthodox Church" working in regions of the Ukrainian Catholic ecclesiastical province is not inspired by religious motives.

10. The assembly wishes that the Theological Scientific Society take care, also in the future, to organize further Union Congresses in order to make as many as possible conscious of the idea of the Union and of methods of the work for Christian Unity.¹⁴

Certain parts of this document certainly reflect the mind of the times. Ecumenical language of today is somewhat different. What this document says on the fidelity to the Orient, however, has remained and will remain valid.

The *Liturgy of the Ukrainian Catholic Church* is the Byzantine and its original liturgical language has been Church Slavonic. Only in recent years, it was translated into modern Ukrainian.

After the union of Berestya, especially after the Synod of Zamostya (1720) "it lost much of its beauty, symbolism, greatness and majesty", writes the Ukrainian theologian, Rev. Dr Yury Fedoriv.¹⁵ The Ukrainian and Byelorussian bishops of the Kievan Metropolitanate had been often accused by their Polish Roman Catholic colleagues of wanting to have a non-catholic liturgy, not different from that of the orthodox schismatics, and therefore they could not see in the Ukrainian Church anything Catholic.

At that time, the majority of the clergy had no theological formation at all, and the higher clergy who generally were members of the nobility had received their theological formation mostly at Roman Catholic seminaries and universities as Vilnius, Braunsberg, Prague, Olomouc, Vienna

14. For the Ukrainian text of these resolution, see *Opera Omnia Kyr Josephi* V 142-143.

15. Yu. Fedoriv, *Obryady Ukrains'koyi Tserkvy* (The rites of the Ukrainian Church), Rome-Toronto 1970, 9-10.

and Rome; they were estranged from their own ecclesial and liturgical tradition. The Latin liturgical practice therefore exercised a great influence upon them. Already, fifty years after the union, the practice of private celebration, of the so-called "Low Masses", had begun to develop among them. The Synod of Zamostya failed to make them return to the proper order and thus paved the way to further latinizations.

In western Ukraine which later was called Galicia, where the union was concluded only later, the latinizing tendency was less strong, but this tendency asserted itself in the course of the 19th century. One of the reasons was the migration of many Ukrainians from their villages to the towns where the Polish population formed the majority and where they naturally came in contact with the practice of the Polish Roman Catholic Church.

Owing to a blind trend of imitating the urban Poles, numerous innovations borrowed from the Roman rite found their way into the religious practice of the Ukrainian-Byelorussian Church, although they were in no way compatible with the spirit and genius of the Byzantine liturgy. But even these latinizations did not satisfy those circles who regarded the Union with Rome as a means to realize a complete latinization of the orientals and their polonization.

During the rule of the Russian Empress Catherine II, the oriental Catholics living in those territories which had come under Russian rule, Byelorussians and Ukrainians, were oppressed. Roman Catholics did not suffer the same restrictions. One of the favourites of the Empress was the Polish Roman Catholic bishop Stanislaw Bogusz Siestrzenciewicz who styled himself "Metropolitan of all Catholics in Russia". Believing that

the time was mature to draw the oriental catholics into the Roman Catholic Church, a Missal was published with the title *Missae de sanctissimo sacramento et defunctorum juxta Ritum Ecclesiae Romanae cum canon et Ordine extensae Atque Interpretatione, Rubrica, ac Ortographia Polonica auctae ad usum Sacerdotum ex Graeco-Uni to-Romano ad Romano-Latinum catholicum ritum Transeuntium cum debita Approbatione Impressae MDCCCIII* and the Polish explication "Two holy Masses of the Most Blessed Sacrament and for the Dead, taken from the Roman Missal, written down in polish orthography, with rubrics in Polish and a Polish translation for priests who do not know Latin and have gone over from the Roman-Uniate to the Roman-Latin rite" (1803). It has to be mentioned that Siestrzenciewicz had only a poor success with his action. Therefore we do not here consider this attempt of total romanization, but limit our study to the visible latinizations within the Byzantine rite, which are mentioned as aberrations also in the writings of Metropolitan Andrew, the father of the return to the authentic liturgical patrimony of the Ukrainian Church:

1. Churches without iconostasis (icon screen). The altar is placed close to the eastern wall. Also the side altars stand free.

2. Lack of the table of prothesis for the preparation of the gifts. The proskomidy (preparation) takes place either in the sacristy or on the left part of the altar.

3. An organ or harmonium is used to accompany the singing; the liturgical texts are often replaced by popular paraliturgical hymns, as in the polish Roman Catholic Church.

4. Stations of the Roman Catholic devotion of the Way of the Cross and statues are introduced in the churches.

5. The *Liturgikon* is placed on a wooden desk like the Roman Missal instead of being laid on a cushion.

6. Altar bells are used at exactly the same instances as in the Roman liturgy.

7. Instead of the Byzantine *stikharion*, priests use Roman albs; the deacon's *stikharion* is shortened to the knees to resemble the Latin dalmatic, and below it he also wears an alb.

8. According to the latinizing prescription of the Synod of Zamostya, *i Syna* (filioque) is added in the Creed speaking on the procession of the Holy Spirit.

9. In the commemorations, the word *pravoslavnykh chrystiyan* (orthodox Christians) is replaced by the synonymous word *pravōvirnykh* (right-believing).

10. Incensations during the services are reduced to a minimum.

11. The priests fold the hands as in the Roman rite, they join the thumb and the second finger after the institution narrative, extend their arms at the "Peace be to you all" instead of drawing a cross over the congregation.

12. Before the communion, no *zeon* (hot water) is poured into the chalice with the words "Blessed be the fervour of your Saints... Fervour of faith, full of the Holy Spirit"; so also the sponge to clean the *diskos* is no longer used. These two prescriptions go back to the Synod of Zamostya, too.

13. The Post-ambon prayer and the dismissal take place at the altar instead of outside the sanctuary.

14. Instead of the *diskos*, a Latin rite paten is used; the use of the holy lance is given up.

15. The faithful receive holy communion in the kneeling position, often at a communion rail.

16. Imitating the Roman rite, the altar servant carries the *Liturgikon* or a full missal (unknown among the liturgical books of the pure rite) from one side of the altar to the other.

17. A full missal containing all the parts of the Divine Liturgy, also those of the faithful, replaced the *Liturgikon* to enable a priest to celebrate even alone, without a congregation.

18. Private celebration replaced concelebration.

19. Already before the Synod of Zamostya, the feast of Corpus Christi with a eucharistic procession was introduced in some places; it got the approval of the Synods of Zamostya (1720) and Lviv (1891).

20. The most Holy Sacrament was exposed in a monstrance.

21. In imitation of Latin devotional services, the Sacred Heart veneration was introduced with corresponding prayer services (*moleben*).

22. Instead of the Acathist hymn and the *paraclysis*, a *moleben* was held in honour of the Mother of God.

23. Roman Catholic Rosary and prayer services in front of the exposed Blessed Sacrament called "*Supplykatsya*" with eucharistic benediction were introduced.

This list of latinizations does not pretend to be complete. The renewal of the liturgy became a subject of discussion only after the clergy, also the married ones, in Galicia had got a theological formation in the late 19th century. Thus they came to know how the mutilations of their genuine rite had crept in. At that time the idea of a national rebirth was very popular and it also turned against the extent of polonization in Galicia. So there were not a few who saw in the efforts towards a purification of the liturgy, above all, a political aspect and suspected there in an anti-austrian and pro-russian

attitude. The Austrian imperial court and also the Roman Curia under pope Pius IX considered the latinizations to be a protection of catholicism warding off russian orthodoxy. Metropolitan Kyr Iosyf Sembratovych who had stood up for the renewal of the authentic liturgy was suspected of pro-russian inclinations and had to resign. He died in Rome in the service of the curia as a titular archbishop; his mortal remains were brought to the crypt of the Roman pro-cathedral of Lviv Santa Sofia by Patriarch Kyr Iosyf Slipyi, some years ago.

The Synod of Lviv in 1891 was inclined to adopt a middle course, a way of compromise or *via media*. The so-called "Ruthenian rite would then have a middle position between the Roman rite of the poles on the one and the "pure" Russian rite on the other hand. So it approved a hybrid rite, made private recitation of the Divine Office obligatory, declared itself in favour of a celibate eparchial clergy, approved the public eucharistic worship outside the Divine Liturgy, etc. In the rite of the Divine Liturgy, the synod made certain concessions in favour of the hybridizing trend. When the acts of this synod reached Rome for approbation the Greek bishop Kyr Stephanos Stephanoupolis who had to examine the liturgical parts, simply rejected the decisions of the synod, so that they were denied the force of law. Unlike the Synod of Zamostya which had received Roman approval *in forma specifica*, the decisions of the synod of Lviv got an approval only *in forma communi* in 1895 which meant that they did not become part of the pontifical legislation for the Ukrainian Catholic Church.

Providence chose Metropolitan Andrew to become the very reformator or renewer of the authentic Ukrainian liturgy. This Basilian monk went through a great inward development in which the writings of the

ecumenical-minded Russian religious philosopher Vladimir Solov'ev had a great share.

How wide the gap between the rite of the Roman Catholic Church and the rites of the oriental catholic churches still was in the 19th century, the experience of the celebration of the first Divine Liturgy by Fr. Andrew Sheptyts'kyi can illustrate best. The Sheptyts'kyis, although an ancient Ukrainian aristocratic family which had given the Church several oriental bishops, following the trend of the times, had given up membership in the Ukrainian Catholic Church and become Roman Catholics and poles. So Roman's parents (this was his baptismal name) were not at all happy when they learnt of his decision to join the Ukrainian rite Order of St Basil the Great and to embrace the rite of their ancestors. At last they gave in. In order to give his Roman Catholic parents and other members of his family Holy communion on the day of his first Divine Liturgy, he was in need of a Roman dispense, and this was granted to him only under certain conditions. He had to administer communion to them *before* his own liturgy and with hosts consecrated by a Roman Catholic priest in a previous Mass! There was no question yet of an equality of rites and churches. The *praesentia ritus latini* (preeminence of the Latin rite) was still a living reality in 1892, one year after the synod of Lviv!

In 1907, the metropolitan gave the newly formed religious community of St Theodore Studites a purely monastic order. He decided that the monks should not follow the rite then practised in the ecclesiastical province of Halych, but the liturgical rite of the Ukrainian Church *before the union of Berestya*. In Rome, Giuseppe Sarto had become St Peter's successor with the name of Pius X whom the young Roman Sheptyts'kyj had met when he

was the Roman Catholic patriarch of Venice. This Pope had become convinced that taking over latinizing customs must not be connected with membership in the Catholic universal Church. When a Russian convert, Natalia Ushakova, asked him whether Russian Catholics could or should follow the so-called synodal rite of Moscow, Pope Pius X replied: "*Nec plus nec minus nec atiter*" (Neither more nor less nor otherwise). Joining the Order of the Studites by the Russian convert Leonid Fedorov, who was to become in 1917 the Exarch of the new Russian Catholic Church, was a further step in the development of the metropolitan, which encouraged him to start the renewal of the genuine liturgy of his church. In 1923, the Congregation for the Oriental Church, founded in 1917, approved the decision of the metropolitan in regard to the liturgy of the Studite monks. It was also the mind of the Congregation that the monks should follow the pure Ukrainian rite, that they should eliminate all the latinizations and could also neglect those modifications prescribed by the synod of Zamostya ("filioque" in the creed; prohibition of the use of zeon and the sponge). Fr Cyril Korolevsky, the competent consultor of the congregation had certainly his share in this decision.

In 1927, this priest published a booklet entitled *L' Uniatisme* in the series "Irénikon" (Belgium) in which he mercilessly lashes out at the latinizations and the hybridization of the oriental catholic churches; he also blames all those orientals who themselves have contributed to such hybrid forms and "have comfortably established themselves in Uniatism" (Archbishop Elias Zoghby of Baalbeck, Lebanon). Although the booklet reflected exactly the metropolitan's mind and conviction, he was of the opinion that it somehow "lacks charity". Fr Korolevsky gives a detailed des-

cription of the discussion that followed the publication of this booklet, in his biography of Metropolitan Andrew.

Some latinized and latinizing bishops and priests considered the book as most dangerous and expressed the desire that it be put on the so-called "Index of Prohibited Books"; others suspected that the author would soon defect from the Catholic Church and become an Orthodox. Nevertheless, Fr Korolevsky remained in good terms with Pope Pius XI who received him in a 20 minutes' private audience shortly after. He died in Rome in 1959, leaving his property to the foundation of a Studite Monastery in Rome. Kyrolosyf, raising additional funds, realized Fr Korolevsky's wish founding the Studite monastery of Merino near Castel Gandolfo in the vicinity of Rome.

The policy represented by Korolevsky was decisive for the process of the liturgical reform which involved also the Subcarpathian (Ruthenian) Church.

In the Ukrainian Church of Galicia, there were two different trends regarding the liturgy. The main concern of the one was to have a rite of their own, distinctly different from the Russian rite; the other group's aim was to have their own genuine, unadulterated Ukrainian liturgy. Representative of the first group were Kyr Hryhory Khomyshyn of Stanyslaviv, Kyr Iosafat Kotsylovs'kyi of Peremyshl and Kyr Constantine Bohachevs'kyj, exarch in the United States. Kyr Iosafat and Kyr Constantine were Basilians like the Metropolitan. When Metropolitan Andrew published a "Liturgikon" (Sluzhebnyk) in 1929 and a second, improved edition in 1930 in which, in the rubrics, the latinizations had been suppressed, these bishops prohibited its use by their priests. In this book, there remained only three latinizations,

namely those prescribed by the synod of Zamostya. The opponents informed the Oriental Congregation about their decision which caused this dicastery to direct by itself the liturgical reform for the Ukrainians and the Ruthenians. There were also differences in the rituals for the mysteries (sacraments) and sacramentals which could be easily detected in the "Trebnik" (in Greek: *Aghiasmatarion*) edited by the metropolitan in Lviv and by the Basilians, under the protectorate of Kyr Iosafat, in Zhokva, both published in 1926. In 1929, the metropolitan convoked a liturgical conference in which also the Ruthenian bishops of Subcarpathia (then belonging to Czechoslovakia), the bishop of Krizhevtsy (Yugoslavia) and the apostolic exarch of Sofia (Bulgaria) participated. The bishops established a liturgical commission which held 66 sessions from 1930 onwards. The minutes of these sessions were sent to Rome.

On the occasion of the appointment of the apostolic visitor for Volhynia (then in Poland), Kyr Nykola Charnets'kyi, the metropolitan published a pastoral letter in which he also made clear his position on the liturgical issue. As the newspaper in which this pastoral letter was to appear, was confiscated by the Polish authorities, it was spread and diffused in handwritten copies. In this letter, he writes i. a.: "We have learnt from authentic sources that Rome has declared itself for the total observance of the eastern rite outside of Galicia, while the ritual forms of Galicia have been judged as too narrow and unsuitable for work among the dissident orthodox". He also defends those who work for a return to the genuine liturgical traditions of the Church against the accusation of "Byzantinism." In 1934, the Oriental Congregation delegated the Czech Roman Catholic Redemptorist Father Jan Hudecek to study the issue on the spot and to collect the criteria that

would enable the cardinals of the Congregation to arrive at a judgment on what to do with the liturgical reform for the Ukrainians and Ruthenians. On his return Fr Hudecek wholly supported the views of the metropolitan. He emphatically rejected the accusations raised by the bishop of Stanyslaviv against the metropolitan that he was supporting an anticatholic byzantinism. Hudecek adds that it is the latinizations that are a hindrance for unity' contrary to the spirit of the eastern churches and the express instructions of the Apostolic See.

In all his efforts, Metropolitan Andrew enjoyed the full support of the rector of the Theological Academy, Prof. Dr Iosyf Slipyi, since 1939 his archbishop-coadjutor with the right of succession. Kyr Iosyf writes in a pastoral letter in 1940: "... the chaos with which we had to deal was caused also by the fact that both the Synod of Zamostya (1720) as well as that of Lviv (1891) considered unity in liturgical matters necessary, and called for liturgical uniformity, but tolerated a practice which was contrary to the liturgical law as well as to the style of the Eastern Church".

The Roman liturgical commission which was charged with the preparation of the liturgical books for the Ukrainians and Ruthenians, worked alongside with another commission working on the liturgical books for the other Slav churches (Bulgarians, Russians, Serbians). The norm for the edition of the liturgical books for the Ukrainians Church was the liturgy of the Church of Kiev before the Union of Berestya. The Slav Liturgikon of Metropolitan Isidore of Kiev, a manuscript of the 14th century, which is in the Vatican Library, served as the model. In 1964, it was published by Dr Myroslav Marusyn, now archbishop-secretary of the Congregation for the Oriental Churches, in the

review "Bohoslovia". Leading members in the commission for the reform and restoration of the genuine Ukrainian liturgy were Prof. Alphonse Raes SJ of the Pontifical Oriental Institute and Fr Iosyf Zayachkivs'kyi OSBM who eventually became the rector of the pontifical Ukrainian College.

The commission published one book after the other. The Church slavonic printing was taken over by the multilingual printing shop of the Greek Abbey of Grottaferrata near Rome. The first book to come out was the Divine Liturgy of St John Chrysostom in a pocket edition (1940); in 1942, the "Liturgikon" was published with greater characters. From this edition, excerpts were made: "The Divine Liturgy of St John Chrysostom", "The Divine liturgy of our Father St Basil the Great", "The Divine Liturgy of the Presanctified Gifts", "The Order of the Service of Vespers, Nocturns, Matins and Vigils". All were published in 1941. An "Evangelion" appeared in 1943; it also contained the menologhion. A Book containing the gospels for Sundays, feasts and for different occasions was published in the same year. A similar edition of the "Apostolos" appeared in 1944, too, while the whole "Apostolos" was published in 1955. In 1959, another edition of the "Evangelion", in smaller characters, was made. "The order of the Service of the Holy and Great Sunday of Pasch" came out in 1946. The "Horologhion" or "Chasoslov" (Book of the Hours) was edited in 1950 in a greater and a smaller edition. For various other services a book entitled "Knyha molebnykh pienyi" was published in 1952. Of particular importance for a worthy and uniform celebration of the Divine Liturgy, of Vespers and Matins (in Greek: orthros) was the *Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae iuxta recensionem Ruthenorum*, published for the first time in 1944 and then in 1958. It

contains all the rubrics for the celebration with one deacon, with two deacons, without deacons and in concelebration.

In the archeparchy of Lviv, all these books were welcomed with great joy. Clergy and faithful had been prepared spiritually since the eparchial synod of 1940. The Roman edition of the "Sluzhebnyk" was soon out of print, as many Orthodox bishops and priests began to use them because of the authenticity of the liturgical texts. Metropolitan Andrew ordered to reprint it in Vienna. The last edition appeared at Graz, Austria, in 1963.

For the first time in her history, the Ukrainian Catholic Church had an official edition an, *editio typica*, of her liturgical books, approved and authorized by the supreme authority of the universal Church, the Pope of Rome. These books were valid in all the parts of the Ukrainian and Ruthenian churches. They were free of all extraneous influences, latinisms and polonisms. Bishop Kyr Constantine Bohachevs'kyj gave order to introduce them immediately in all the American Ukrainian parishes. Only Bishop Kyr Hryhory Khomyshyn of Stanyslaviv attempted once more to turn the wheel of history backward, though in vain. The Superior General of the Basilians also protested against the fact that the Ukrainian Church had lost her autonomy in liturgical matters. The most renitent protagonist of the hybrid rites, Fr. Dionysy Holovets'kyj OSBM, then rector of the Pontifical Ukrainian College of St Josafat, had, in this context, to be removed from his office. In the Roman edition of the Sluzhebnyk, the rite of zeon and the use of the sponge to clean the diskos were re-introduced, and even the "i Syna" (filioque) in the Nicene Creed was put in red brackets and is no longer obligatory.

After Vatican II, the Major Archbishop Kyr Iosyf (Slipyi) began to edit

liturgical books in the modern Ukrainian literary language.¹⁶

Till now, the following books have been published: "The Holy and Divine Liturgy of our Father among the Saints John Chrysostom" (1968), "Gospels for Sundays, Feasts and special occasions" (1968), "Readings from the Apostolos for Sundays and Feasts, with the parts of the faithful" (1970), "The Small Trebnyk", i. e. Agiasmatarion (1973), "The Gospel of Our Lord Jesus Christ" (1980), "The Divine Liturgy of our Father among the Saints Basil the Great" (1980), "The Divine Liturgy of the Presanctified Gifts" (1984). They are all based on the *editio typica*. We have to add here also the prayer book for the faithful "O Lord, I raise my soul to You" (4th edition, 1983). This book contains a lot of liturgical texts and can be considered as a guide through the whole liturgical year. The work of the liturgical commission must go on in order to publish the other liturgical books in the vernacular, too.¹⁷

The *Piety of the Ukrainian Church* is largely marked by her liturgy. Already when he was the rector of the major seminary of Lviv, Professor Slipyi had published a prayer book for the seminarians at Zhokva in 1929 with the title, "Christ – My Strength" (Khrystos – moya syla), the aim of which was to transmit to the seminarians the spirit of Oriental liturgy and spirituality. It does not contain particular devotions, but liturgical texts including those of the administration of the sacred orders.

These texts were to serve the future priests for meditation. The editor was convinced that they would introduce them into what priesthood means in the best way possible.¹⁸

The 'above mentioned prayer book for the faithful, "O Lord, I raise my soul to you", printed for the first time in 1971, offers a survey of what Ukrainian piety is. Its main topics centre on the adoration of the Most Holy Trinity, the veneration of the *Theotokos*, Mother of God of the guardian angel and the other angels, of St Nicholas the Wonderworker, Archbishop of Myra, of the hieromartyr Josafat, Archbishop of Polotsk and of the Saints Volodymyr and Olha, the equals of the apostles. A strong impact on the piety of Ukrainian Catholics of our century was also exercised by the prayers authored by the Servant of God, Metropolitan Andrew.

The largest part of the prayer book, however, is taken by liturgical texts. It contains, apart from the entire text of the daily liturgy and the troparia and kondakia, the Service for the Dead called "Parastas", a Service (Moleben) to Jesus Christ, in honour of the Mother of God, in honour of the Mother of God "Hodigitria", the acathistos to Our Lord Jesus Christ, the acathistos in honour to the Mother of God and the acathistos in honour of St Nicholas the Wonderworker.

On the occasion of the celebrations commemorating the millennium of introducing Christian religion as the religion of the Kievan

16. For the whole part on liturgy I am most indebted to C. Korolevskij, *L'Uniatisme*, Amay s/ Meuse 1927; id., *Metropolit Andre Szeptyekyi* (see note 4) 323–348; V. J. Pospishil, *Andrew Sheptyts'kyi and the Liturgical Reform of the Ukrainian Catholic Church* (not yet published typescript, 50pp.).
17. Cf. *Catalogus editionum Universitatis Catholicae Ucrainorum S. Clementis Papae*, Rome 1986.
18. Cf. *Opera Omnia Kyr Josephi III–IV* 207–215.

State, "Baptism of Rus'-Ukraine", held in Rome in July 1988, Molebens were celebrated in honour of St Volodymyr the Great, in honour of the Mother of God (in the presence of Pope John Paul II) and to Christ the Saviour.

Originating at the crossing of East and West, the Ukrainian Christians, both Catholics and Orthodox, a people that love singing, have also integrated in their piety numerous popular religious songs. These do not replace the liturgical hymns which also have become, to a large extent, popular singing – in contrast to the Russian Church where for the liturgy always a more or less trained choir is necessary. Popular religious songs outside the liturgical services are much liked and it is unthinkable they could be removed. One needs only hear the singing of the *Bozhe velykyi i iedynyi* (O great and only God) or the *Bozhe vysluchhay blahannya* (O God, hear the supplication) to know with how much fervour the people pray for the freedom of their country. Other songs, written as poetry and composed by musicians, deal with the mystery of the Saviour's Nativity according to the flesh, and today no Ukrainian would like to miss his "Kolyady". We also find in this prayer book some songs for the great feast of the Theophany (January 6), for Great Lent and the feast of the Resurrection of Christ, in honour of the Redeemer and of the Eucharist, of the Mother of God, of St Josafat and of St Nicholas. The Ukrainians also sing the *Te Deum* authored by St Ambrose of Milan in their own language; they are equally very fond of the "Hymn of Supplication" which is composed of entreaties adapted to their liturgical style.

The veneration of the Mother of God has always been very popular in the Ukrainian Church. Already their Grand-Prince Jaroslav the Wise con-

secrated his people to her protection. During the above mentioned Roman celebrations, this act of consecration was solemnly renewed by Kyr Myroslav, the present major archbishop and all the other bishops being present. This veneration was still more deepened and developed during the 17th and 18th centuries. Above all, the miraculous icons of Our Lady, as e. g. the icon of Our Lady of Zhyrovitsy in Byelorussia or the icon of the Mother of God in the Lviv Church of the Dormition of Mary, had a large share in this development. Some of this miraculous icons had but a local importance, others have attracted tens of thousands of pilgrims, even from distant countries.

In the 17th century also the devotion of Mary as conceived without original sin spread throughout Ukraine; as early as in 1653, a church with this title was consecrated in the village of Drehliv near Drohychyn. Also Orthodox poets like Ivan Velychkovs'kyj praise with fervour the immaculate Virgin Mary: "Conceived without sin, O Mother of God, I pray, let me begin a life without sin". How could a people object to this devotion and veneration of the Mother of God who are used to pray in the Divine Liturgy and other services: "Let us remember our all-holy, spotless (immaculate), most highly blessed and glorious Lady the Mother of God and ever-virgin Mary with all the saints and commend ourselves and one another and our whole life to Christ-God"!

The *hymnos acathistos* (hymn to be sung while standing) in honour of the Mother of God, generally sung on the five Saturdays of Great Lent, was sung in the Marian sanctuaries on every Saturday, in the morning before the beginning of the Divine Liturgy. Icons depicting the Immaculate Virgin Mary became very popular at the same time. There was, no doubt, a certain Latin influence in the formation of different

Marian associations and new forms of devotion. So we find e. g. the so-called Lauretanic litany in use till about the middle of the 18th century. This "import" was due to certain Basilian monks who had studied in Rome and were given the opportunity to visit the sanctuary of Loretto, probably of the same origin are also depictions of Our Lady having Michelangelo's Pietà as prototype and which can be found throughout the country. The icon painting school of the Lavra (famous monastery) of Kiev spread this picture type in the Orthodox churches of Ukraine. Singing in honour of Mary has been and continues to be of great popularity. It spread very soon. A manuscript of the 18th century, composed according to the feasts and Sundays of the liturgical year, has a Marian song for every Sunday. In 1790, the Basilians published a hymn-book entitled "Bohohlasnyk". It contains 247 paraliturgical songs of which 64 are devoted to the Mother of God. In this book the songs are put in the following order: songs for feasts, songs in honour of the miraculous icons, devotional songs. As regards Marian piety in Ukraine we can say it has

always been centred on her icons.¹⁹

Liturgical piety remains the core and basis of oriental and Ukrainian piety. It gets embellished by the veneration of the saints and their icons as well as by the popular songs which are extending religious consciousness in every situation of life. Popular devotions may not superimpose or supercede the prayer of the Church. This is the particular spiritual and religious heritage of the Ukrainian Church which she can be proud of and which she has to preserve and develop for the generations to come, for as Vatican II says:²⁰

All members of the Eastern Churches should be firmly convinced that they can and ought always preserve their own legitimate liturgical rites and ways of life ... All these, then, must be observed by the Orientals themselves. Besides, they should acquire an ever greater knowledge and a more exact use of the rites and, if in their regard they have fallen short because of contingencies of time and persons, they should take steps to return to their ancestral traditions (Decree on the Oriental Catholic Churches, no. 9)

John Madey

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19. Cf. S. Senyk, Marian cult in the Kievan Metropolitanate: XVII-XVIII Centuries *Intrepido Pastori* (= Naukovyi Zbirnyk, 42), Rome 1984, 261-275.
 20. I follow the translation of M. M. Wojnar, Decree on the Oriental Catholic Churches: *The Jurist* 25/2 (1963) 188.

The Oriental Catholic Churches in India and the 'Autonomous' Status

The Pontifical commission appointed to codify the Canon Law for the Oriental Churches¹ has already published the complete schema of the future code of the Oriental Churches² and it is awaiting the approval and promulgation by the supreme authority in the Church. In the light of the communion ecclesiology of Vatican II, the schema envisages greater autonomy for the various churches in Catholic communion. It is high time that the Catholic Oriental Churches in India study the matter properly and prepare itself for the change.

I. SCICO and the 'Autonomous Churches'

The Term 'Autonomous'

After much study and consultation the commission fixed the term 'sui iuris' (autonomous) to designate

the various churches in Catholic Communion.³ The term is used, "for groups of the christian faithful bound together by a hierarchy according to the norm of law, and which are expressly or tacitly acknowledged as autonomous by the supreme authority of the Church."⁴ The heads of the autonomous churches are urged earnestly, "to see most carefully to the faithful custody and accurate observance of their own rite ..."⁵. Infact one of the main concerns of the Church in giving such an autonomy to different churches is for the preservation of their own heritage and the growth accordingly.

Patriarchal Churches

SCICO envisages four types of autonomous churches. The Patriarchal churches are presided over by the patriarchs as father and head and they

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1. Pontificia Commissio Codici Iuris Canonici Orientalis Recognoscendo = PCCICOR, was instiuted by Pope Paul VI on 10 June 1972. cf. NUNTIA 1 (1975) 11-19.
 2. Schema Codicis Iuris Canonici Orientalis = SCICO, was published in 1986. The English translation is taken from 'Code of Eastern Canon Law 1986 Draft', by United States Eastern Catholic Bishops Consultation, Brooklyn, New York 1987.
 3. One of the points included in the 'Guidelines for the Revision of the Code of Oriental Canon Law' was to re-examine the notion of Rite and find out a new term to designate various churches in the Catholic Communion, cf. NUNTIA 3 (1976) 22.
 4. SCICO, c. 27 : 1.
 5. Ibid., c. 39 : 1.

enjoy the greatest honour in the Church because this institution belongs to the most ancient tradition of the Church.

Patriarch who is the head and father of the church is elected by the synod of bishops of that church. Under the Roman Pontiff, he enjoys paternal authority in the autonomous church. He has to give efficient ecclesial leadership to all the bishops, including metropolitans, the clergy and faithful of the church. He represents the church in all juridical matters and his authority is ordinary and proper, but personal. It is extensive and he has to exercise it in *colligial communion* with the bishops and according to the mind of the church. Thus for all the major decisions he requires the consent of the permanent synod constituted of the patriarch and four other bishops.⁶

Within a patriarchate there can be different metropolitan provinces, presided over by metropolitans who have different rights and obligations within the province.⁷ It is for the synod of bishops to define more precisely their rights and obligations.⁸

Also SCICO conceives patriarchate with territorial boundaries fixed by the Apostolic See.⁹ However, in liturgical matters the right of the patriarch is extended to all the faithful of the church, residing even outside the patriarchal territory.

Nature of Patriarchal Ministry

Vatican II points out the nature of the ecclesial identity or uniqueness of '*sui juris*' churches or rites. "They

are bright with that tradition which was handed down from the apostles through the Fathers and which forms part of the divinely revealed and undivided heritage of the universal Church" (OE 1). This unique heritage is preserved, fostered and handed down through their own liturgy, spirituality, theology, discipline, administrative system, tradition etc. (LG 23). Hence, it is clear that the very nature and goal of any hierarchical set up are geared to this basic reality of the Church. Every kind of ministry in the Church has to be exercised ecclesially according to the minds of Christ who came to *serve and not to rule over*. The leadership is for the service of the people of God gathered in His Church. When the leadership changes this basic character ceases to be Christian.

Major Archiepiscopal Churches

A major archiepiscopal church is equivalent to the patriarchal church in most cases and is presided over by a major archbishop who may enjoy supra-metropolitan authority. He, like the patriarch, is the father and head of the autonomous church. According to SCICO, his election by the episcopal synod requires the confirmation from the Roman Pontiff.¹⁰ In most other things he is equal to the patriarch, though lesser in dignity.

Metropolitan Autonomous Churches

SCICO mentions also autonomous metropolitan churches. "An autonomous metropolitan church is presided

6. Ibid., c. 115 : 1.

7. Ibid., c. 133.

8. Ibid., c. 137.

9. Ibid., c. 56 : 3, 146-147.

10. Ibid., c. 153.

over by a metropolitan of a determined see who is appointed by the Roman Pontiff and assisted by a council of hierarchs according to the norm of law.¹¹ As is evident, a metropolitan church has limited autonomy compared to the patriarchal and major archiepiscopal churches.

SCICO does speak of other autonomous churches, namely, the churches with single eparchies whose eparchs directly depend on the Apostolic See.¹²

II. Oriental Churches in India Today

The Past

The ancient St Thomas Apostolic Church of India, to which both the Syro-Malabar and the Syro-Malankara Church belong, enjoyed genuine autonomy and all India status in the past. The chief ecclesiastical head of the Malabar Church was called the Metropolitan and the Gate of all India ... The jurisdiction of this Metropolitan extended to the whole of India. Though he was sent by the East Syrian Patriarch of Mesopotamia, he enjoyed an autonomous status. This might be the reason why he was sometimes referred to as Patriarch."¹³ But the oriental catholic churches in India today have lost their autonomy as well as all India status.

The Syro-Malankara Church

The Syro-Malankara Church is organized into three eparchies with Trivandrum as the metropolitan see. However, the church today is not organized after the genuine oriental form with a common head who guides

the church as father and head. It has no synodal structure and its jurisdiction is restricted to the southern corner of India.

The Syro-Malabar Church

The juridical status of the Syro-Malabar Church is still worse, "... it is divided into two metropolitan churches of equal standing which have a restricted personal jurisdiction in a small part of India; besides, there are eight eparchies outside this restricted territory attached to Roman Catholic metropolitan provinces. It is therefore, not too much to say that the apostolic Indian church is integrated into the Roman Catholic jurisdictional system. This is quite an abnormal situation which must be remedied without further delay."¹⁴

Besides these, there is also the newly erected eparchy of Kalyan outside Kerala, as well as numerous faithful of the church scattered through out the country not coming under any of the existing Syro-Malabar eparchies.

III. Patriarchal Status for the Oriental Churches in India

Necessity and Suitability

It is evident that the situation of the oriental churches in India is juridically abnormal and requires to be remedied. Infact, the Syro-Malabar Church does not fit into any of the proposed models of the autonomous churches. The church has no common juridical head who is the 'father and head of the church.' "One of the sad consequences of the lack of a common father and head for this venerable

11. Ibid., c. 155 : 1

12. Ibid., c. 155-156, 165

13. Podipara p., THE MALABAR CHRISTIANS, Aleppey 1972, 2.

14. Madey, J., ORIENTALIUM ECCLESiarUM, More than Twenty Years after, OIRIS 110, Vadavathoor 1987, 105-106.

church is the manifest disunity in the episcopate itself, reflected in the canonical and liturgical disorder, this church is suffering from at present time"¹⁵.

The fathers of the Second Vatican Council did consider the situation of such oriental churches in recommending, "Since the Patriarchal institution in the Oriental Churches is the traditional form of government, the holy and ecumenical Synod earnestly desires that new patriarchates be erected where there is need" (OE 11). According to SCICO the erection of new patriarchates is reserved to the supreme authority in the Church¹⁶.

It is true that a 'sui' juris church can be governed also by a major archbishop or a metropolitan. But the metropolitan status, as envisaged in SCICO does not seem to be in tune with the genuine oriental traditions. The metropolitan is appointed by Roman Pontiff; the church has no synod, but only an episcopal council whose enactments require the acceptance of the Apostolic See for legal force¹⁷. As patriarchal form of government is the most genuine oriental structure, it should be preferred by the oriental churches in India.

All India Jurisdiction

SCICO envisages patriarchates with territorial jurisdiction¹⁸. As seen above, the ancient church of the

Thomas Churistians was an 'all India church' having all India jurisdiction. "Their metropolitan was known as the 'Metropolitan and door of all India'¹⁹. Although in the course of time this ancient church was virtually deprived of its 'all India' status, India has not ceased to be an oriental region²⁰. Moreover, the faithful belonging to the oriental catholic churches actually live all over India. Hence it is only justice that the autonomy be restored to the oriental churches in India with all India jurisdiction. The elevation of these churches to patriarchate with all India status should help them to grow in accordance with the genuine oriental traditions. Further, if the origin of a church from an Apostle is considered as a qualification for the establishment of patriarchate,²¹ the Thomas Christian churches in India fulfil this as well.

The Procedure

Since the establishment of new patriarchates is reserved to the supreme authority in the church, it is for the same authority to fix the procedure to be followed as well. A patriarchate is established normally with a fixed patriarchal see. As far as the Syro-Malankara Church is concerned the choice is easier, namely, Trivandrum, the only metropolitan see of the church, unless for ecumenical reasons a different choice is made. But there are two independent metropolitan sees and nine eparchies outside these jurisdictions of the Syro-Mala-

15. Ibid., 106

16. SCICO, c. 56 : 1.

17. Ibid., c. 165 : 2.

18. The concept of territorial jurisdiction is a point of dispute among canonists., cf. Madey, J. ORIENTALIUM ECCLESIAE, 38-49, 86-87.

19. Chittilapilly, P., 'The Territorial Extension of the Malabar Church', in J. Vellian, ed. THE MALABAR CHURCH, OCA 186, Rome 1970, 283.

20. Ibid., 283-284.

21. Vithayathil, V. J., THE ORIGIN AND PROGRESS OF THE SYRO-MALABAR HIERARCHY, OIRSI 36, Vadavathoor 1980, 104.

bar Church. Any one of the existing metropolitan sees could be the patriarchal see, with the other remaining a metropolitan see, within the patriarchate. Besides, one or more metropolitan sees will have to be erected for the eparchies existing outside Kerala. It is also possible to raise one of these metropolitan sees to the status of patriarchal see. However, a better choice would be to revive Angamale, the ancient see of the 'Metropolitan of all India' of the St Thomas Christians,²² and make it the patriarchal see with the others remaining metropolitan sees within the patriarchate.

Requirements in the Candidate to Patriarchal Dignity

With regard to the qualifications required for the candidate to the patriarchal dignity, SCICO says, "Particular law shall enumerate those matters which are required for a candidate to be suitable for the patriarchal dignity, without prejudice for those which are prescribed in c. 178."²³ Canon 178 enumerates the following requirements in a candidate to the episcopate; he should demonstrate soundness in faith, good morals, piety, zeal for the souls, and prudence; he should enjoy good reputation, should be free from marriage bond; should be at least thirty five years old, be a priest at least for five years and be in possession of a doctorate or licentiate or at least expert in some sacred science.²⁴ It is for the particular law to prescribe other requirements

A close look at the rights and obligations of the patriarch as enumerated in SCICO gives us a clue to

certain other essential qualities required in the candidate. Patriarch presides over his autonomous church as father and head.²⁵ As the hierarch who presides over the autonomous church, he has to see most carefully to the faithful custody and accurate observance of all that pertains to the patrimony of the church,²⁶ namely, liturgical, spiritual, theological and disciplinary heritage. Hence it is very important that the candidate to the patriarchal dignity know and cherish the venerable patrimony and heritage of his church. Further, it is important to note that in spite of the territorial jurisdiction of the patriarch, the laws promulgated by him in liturgical matters have universal force for the faithful of the church even outside patriarchal boundaries.²⁷ If he has to enforce the liturgical laws in the whole church, he must know and love the heritage proper to his church. Moreover, as the father and head of the church he must be the symbol of unity in the church. These qualities are of particular importance in those who are to become heads of the oriental churches in India. As the Patriarchal title is not a mere honorary title, it will suit only to those who are identified with and uphold venerable heritage and ecclesial identity of their Church. For example, an Oriental Patriarch is not at all necessary for preserving and fostering Latin traditions.

Conclusion

SCICO speaks of the patriarchal, major archiepiscopal, metropolitan and other autonomous churches in the catholic communion. The ancient

22. Ibid, 104-105.

23. SCICO, c. 63.

24. Ibid., c. 178.

25. Ibid., c. 54.

26. Ibid., c. 39.

27. Ibid., c. 150 : 2.

News

New Bishops in Romania

Holy Father Pope John Paul II has on 14th March named seven Bishops for the Latin Church and five for the Byzantine Church in Romania. The Latin Bishops are:

Their excellencies Joan Robu (Abp. of Bucharest), Lajos Balint (Bp. of Alba Julia), Petru Gherghel (Bp. of Iasi), Sebastian Krauter (Bp. of Timisoara), Jozsef Tempfli (Bp. of Oradea Mare), Pal Reizer (Bp. of Satu Mare), Gyorgy N. Jakubiyi (Auxiliary Bp. of Alba Julia).

The Byzantine Bishops are:

Their excellencies Alexandru Todea (Abp. of Fagaras and Alba Julia), Joan Ploscaru (Bp. of Lugoj), George Gutiu (Bp. of Cluj-Gherla), Vasile Hossu (Bp. of Oradea Mare) and Lucian Muresan (pp. of Maramures). The appointment of the new Prelates is historically very important and gives hopes of new vitality of the church in Romania. The co-existence of both Latin and Byzantine Sees in the same place is a sign of genuine christian witness.

Churches are signs of Unity

Various churches and christian denominations should become signs and seeds of unity, peace and hope. This desire is expressed in a document of the joint study group of World Council of Churches and of Vatican. The various study groups demand a serious study of the historical events, theological and ethical problems that led to the division between the churches and find out means for unity.

New Bishops in Czechoslovakia

The recent appointment of five new bishops for Czechoslovakia has raised the number of dioceses with their own bishops to 13. This is for the first time since 1950 that all the 13 dioceses have their own bishops.

The Lithuanian Church liberated

According to a recent decree of the government, the Church in Lithuania is restored some of its freedom. A decree of 1948 led to confiscate all church buildings and the church was left without place for worship. The new decree paves way for the return of all such buildings for the purpose of religious matters.

church of St Thomas Christians of India enjoyed autonomy and all India jurisdiction. It is only justice that the catholic oriental churches in India, which inherit this heritage be given back this lost autonomy and be raised to patriarchal status. Patriarchal status with all India jurisdiction should help these churches to preserve

and grow in accordance with their own genuine oriental identity. As the father and head of the church, the one to be raised to the patriarchal dignity should know, cherish and promote the genuine oriental heritage of his church. He should be the symbol of unity in the church.

Sebastian Vadakel

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I hereby declare that the particulars given above are true to the best of my knowledge and belief.

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